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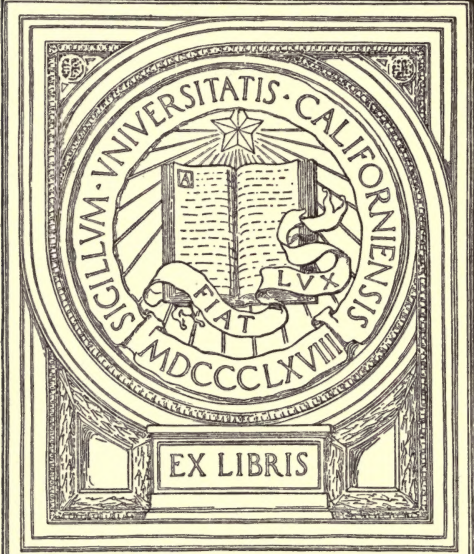


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PLATO
CHARMIDES, LACHES AND LYSIS

NEWHALL

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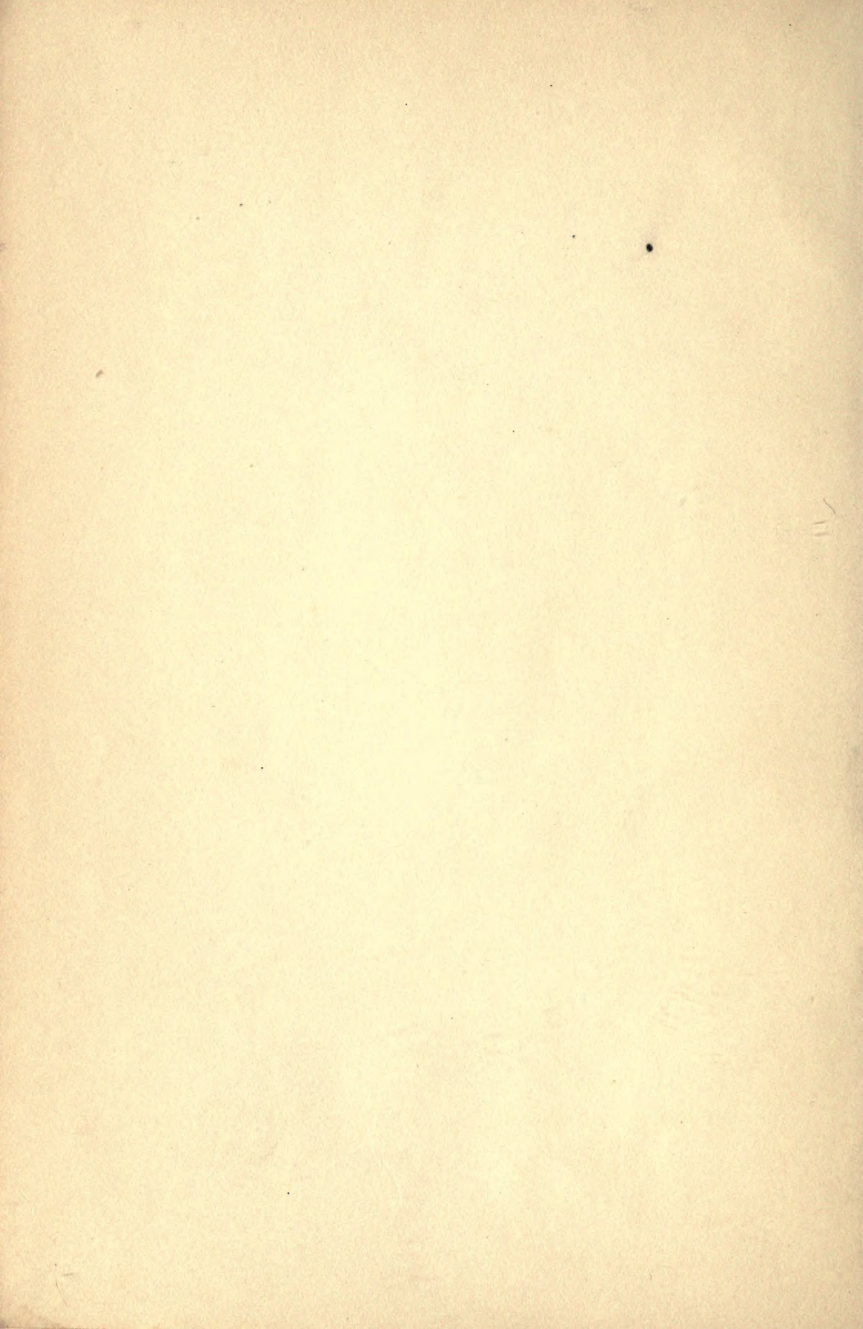


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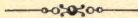
CHARMIDES, LACHES, AND LYSIS

OF

PLATO

EDITED BY

BARKER NEWHALL, PH.D.
PROFESSOR OF GREEK IN KENYON COLLEGE



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CHARMIDES.

E-P 1

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PREFACE.

AMONG the dialogues of Plato, whose literary excellence might lead to their selection for reading in college, the Symposium and Phaedrus are hardly suitable for the classroom, the Gorgias and Republic are too long, and the Phaedo too abstruse, while others lack the charm of dramatic setting. The three dialogues, however, which are included in the present edition, seem to be free from the disadvantages just enumerated. The Charmides has been given the most extended treatment, with the hope that this dialogue may be made the center of more thorough study, though the Laches may be put in its place. The Lysis is intended for sight-reading, and is annotated accordingly. If time is short, the more abstruse portions of the Charmides, such as the treatment of the *ἐπιστήμη ἐπιστήμης*, may be omitted. The works which have been used in the preparation of this edition are enumerated in the Appendix. In treating the philosophic contents of the dialogues, I have followed F. Horn's *Platonstudien* (Vienna, 1893) very closely, and Cron's edition of the Laches has been freely utilized in the commentary to that dialogue. Professor Gildersleeve, moreover, has kindly made very valuable suggestions while the book was in press, and I must acknowledge my constant indebtedness to the inspiration and illumination received from this eminent scholar, who has imparted by means of the bitter root of Greek syntax a higher appreciation of the sweet fruit of Greek literature.

BARKER NEWHALL.

GAMBIER, OHIO, December 1, 1899.

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References to page and line of this edition are printed, *e.g.*, 3.22.

Acknowledgment of more special indebtedness to Professor Gildersleeve is indicated by the abbreviation, Gild.

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INTRODUCTION.

PLATO.

I. LIFE,¹

PLATO was born 427 B.C., and his disciples celebrated the 7th of Thargelion (May 27) as his natal day.² His father, Ariston, was descended from Codrus, the mythic king of Athens, and from the god Poseidon, while his mother, Perictione,³ was in some way related to Solon. After trying his hand at poetry, at the age of twenty he devoted himself to philosophy, under the guidance of Socrates. Soon after his master's death in 399 he began his travels, and visited Egypt, Cyrene, Italy, and Sicily. Returning to Athens in 387, he bought a house and garden near the precincts of the hero Academus, where he taught for the remaining forty years of his life. He was never married, and, what was unusual for an Athenian, took no part in public life. He died in 347, and was buried near his home. Such are the bare outlines of Plato's life, but they suffice to indicate his environment. His aristocratic birth endowed him with fine sensibilities and generous tastes, which were cultivated and perfected by a thorough education in gymnastics and mathematics, in both of which he gained distinction, in music, rhetoric, and philosophy. His extended travels broadened his vision and brought him into contact with the wisdom of other lands, while his wealth and his freedom from the cares of family and politics allowed him to devote his entire attention to literary pursuits.

II. WORKS.

In classical literature nothing but the Homeric question has caused so much discussion among scholars as the genuineness and chrono-

¹ The authority for Plato's life is Steinhart. v. App. I., C.

² This day was probably chosen because it was the festival of Delian Apollo, to whom later legends ascribed the parentage of the philosopher.

³ v. Note 3. 8.

logical order of the Platonic dialogues, and opinions are often widely at variance. The arrangement of Christ, however, with which, in the main, the following list agrees, represents a conservative mean. I. *Socratic* (before 392) : Lysis, Charmides, Laches, Hippias Minor, Apology, Crito, Euthyphro, Ion. II. *Transitional* (392-380?) : Protagoras, Gorgias, Meno, Euthydemus, Menexenus, Cratylus, Theaetetus, Phaedrus, Phaedo, Symposium. III. *Constructive* : Republic, Parmenides, Sophistes, Politicus, Philebus, Timaeus, Critias, Laws. The position of the dialogues in I. and III. is certain, but there is much dispute about the order of those in II. (especially the Phaedo and Phaedrus). Many scholars reject the Ion, Menexenus, and Parmenides. Besides the above list of 26 genuine dialogues, the manuscripts contain 16 others, some of them probably written by contemporaries of Plato, and also 13 letters, of which one or two are perhaps genuine.

III. STYLE.

It may safely be said that Plato is the greatest of Greek prose writers ; for, though Aristotle may have been a greater philosopher, his extant works have no literary value, and though Demosthenes rivals Plato in his diction, the subject-matter of his orations has lost much of its interest to the modern world. Plato, however, excels both in content and form, and to-day no Greek author is so widely studied in all departments of learning. The philosopher, the literary critic, the political economist, the philologist, the pedagogue, and the moralist, all find something of value in his pages.

The ancients, too, recognized his preëminence, and the great Roman critic declared *omnium quicumque scripserunt aut locuti sunt extitit et suavitate et gravitate princeps Plato* (Cic. Orat. 62, cf. Top. I. 24). The sweetness which Cicero admired, the elegance and finish which Aristotle noticed, the grace and simplicity of his style perhaps impress the reader before anything else. It is this which leads Taine to a comparison with Correggio, and which Dionysius praises for its clearness like the most transparent stream, its fragrance like a breeze from flowery meadows (ad Cn. Pomp. 2). Even the satiric Timon (Diog. L. III. 7) likened his works to the sweet song of the cicadas hidden

among the trees of Academus, and his biographers fabled that bees filled his lips with honey, as he lay on the slopes of Hymettus.¹ This sweetness blended with dignity² and elevation, the "supreme serenity and smile of divine wisdom" (Cousin), justify the title "Homer of philosophers."³ Indeed so rich and full is the stream that flows softly from the Homeric source, that some declared that such would be the speech of great Zeus himself. Plato rivals the great poet also in his dramatic power, exhibited in the vivid and powerful delineation of character and the variety and beauty of his scenery. In this (*ἡθος*) he excels all writers, and even Demosthenes is but an imitator.⁴ This makes his dialogues a faithful mirror of the best Athenian society and imparts refinement by the association of the reader with cultured people. So brilliant are his pictures, so rich in color and warm with sensuous feeling that the ancients thought that, like Euripides, he must have been a painter in his younger days.⁵ At any rate he was once a poet; indeed, fragments of his elegies remain, and he never wholly lost his poetic character.⁶ It was a true dream of Socrates when he saw Apollo's swan fly from his bosom and soar singing to the clouds. The vocabulary is largely poetic (Longin. 13), and the wonderful extended similes as well as the myths, to which he resorts when dialectic fails, exhibit the power of the poet as well as of the rhetorician. The rhythms, too, are often poetic,⁷ yet their perfection is praised by Dionysius (De Adm. Vi, 41), and the periods are harmonious, flexible, and smooth, though judged inferior to those of Demosthenes. Parataxis is the foundation principle of his composition, and we sometimes find as many as nine or ten clauses strung together, so that we scarcely realize the periodic structure;⁸ yet he often blends longer sentences with shorter. Anacolutha and parentheses at times interrupt grammatical sequence and skilfully imitate the movement of conversation, while the participle and the infinitive, of which Plato, like Herodotus, is so

¹ Ael. V. H. X. 21.

² Long. 13, Cic. Brut. 121.

³ id. Tusc. I. 79. This combination of qualities led Cousin to compare Plato with Bossuet.

⁴ Dionys. Rhet. X. 2

⁵ v. Note 58. 31.

⁶ Aristotle ap. Diog. L. III. 37 *μεταξὺ ποιήματος καὶ πεζοῦ λόγου*.

⁷ Quint. IX. 4. 77 notes especially the Timaeus.

⁸ Demetr. de eloc. 21.

fond,¹ contribute to the smooth flow of clause and sentence. Yet though the style seems so easy, it was elaborated with great care, and till the day of his death² he revised and corrected and rearranged the words and phrases.

All these details show that Plato excelled not only in the quality but the number of his beauties (Longin. 35. 1). Simple narrative is used in the introductions and the myths, then more ornate or lofty style in the solemn discourse or extended simile, in one dialogue rapid question and answer, in another continuous dialectic, where the answers are merely formal. There is an endless variety of moods and tones, which blends gravity with vivacity, comedy with tragedy, profound reasoning with irony or satire, poetry with prose. As Chaignet says, he makes not only his characters but his philosophy live and breathe. It is in his earlier dialogues that these literary elements are most prominent. In his later works his advancing years and maturing mind lead him to neglect somewhat the beauty of external form. The style becomes more precise and didactic, at times even heavy and obscure,³ the periods are more elaborate and the order of words less natural, the witty sallies and the poetic grace are lacking, the dramatic setting is almost lost. Moreover, the minuteness of distinction makes the style exceedingly dry and monotonous, while it causes the formation of many new words and endows others with new shades of meaning.⁴ Certain formulae of question and answer, certain phrases and particles, and certain verbs of saying (A. J. P. X. 470) are used for the first time, or much more frequently. There is a marked tendency to revert to Ionic and Old Attic words and forms, and to employ tragic diction. The latest works also show considerable care in the avoidance of hiatus.⁵

It is beyond our province to speak of the importance, the original-

¹ Engelhardt, *de period. Pl struct.* II., pp. 27, 29, notices that we sometimes find whole pages of infinitives.

² Cic. *de Sen.* V. 13.

³ Dionys. *ad Cn. Pomp.* 2.

⁴ The *Soph.* and *Pol.* have 270, the *Tim.*, *Crit.*, and *Laws* 1492 words not used elsewhere by Plato. v. Campbell, *Introd. Soph. and Pol.*, p. xx; Jowett and Campbell, *Rep.* II. 46-61.

⁵ Average 2-3 to a Teubner page. Blass, *Att. Ber.* II. 426.

ity, or the breadth of Platonic philosophy. Emerson calls his works "the Bible of the learned, out of which come all things that are still written and debated among men," and another writer says, "The philosophy of Plato rises before us as the mightiest and most permanent monument ever erected by unassisted human thought."

THE CHARMIDES, LACHES, AND LYSIS.

I. LITERARY FORM.

In the same sense that Herodotus was the father of history, Plato may be called the creator of the philosophic dialogue, and moreover he was the first to clothe it in dramatic form, so that it is, to a certain degree, the forerunner of the modern prose drama. The analogy is so well sustained by the numerous indications of time and place, by the movements and emotions of the interlocutors, and by occasional parody of style or dialect, that we see the likeness to a tragedy in the *Phaedo*, to a comedy in the *Protagoras*, we may call the *Euthydemus* a satyr-play, or the great *Republic* a tetralogy. Indeed, the *Protagoras* was actually put on the stage in Roman times. The action is localized sometimes in a private house (*Rep.*, *Prot.*), sometimes in a public square (*Euth'o*), in the palaestra (*Char.*, *Lys.*) or at a banquet (*Sym.*), in the confinement of a prison (*Crito*, *Phaedo*) or in the freedom of the country (*Phaedr.*), but in every case the scene is presented clearly, and the surroundings often accurately and fully described (so *Char.*, *Lys.*). Time is treated with poetic freedom, and we often find anachronisms,¹ of which the most famous are the dispersion of the Arcadians (385 B.C.) in the *Symposium*, and the bribing of Ismenias (395) in the *Menon*, dialogues in which Socrates (ob. 399) participates. Since the persons of the dialogue are drawn from everyday life, they seem more real than the characters of the drama itself, but as their delineation is only a means to an end, they are few in number and are not allowed to distract attention from the thought presented. Since they are typical of intellectual and moral tendencies, they have a universal and lasting value, and the lines are more subtly drawn than for the mere individual.

¹ Zeller, Berlin Academy, 1873.

Plato's own rule was *σμικρόν τι μέρος ἐν πολλῷ λόγῳ τῆς μιμήσεως* (Rep. 396 E). The chorus, which the later comedy discarded entirely, survives here only in the audience, whose presence is indicated by applause or by occasional comments in the mouth of a minor interlocutor, such as Chaerephon in the *Gorgias*. Furthermore, the dialogues have a unity of action, complete in itself and limited in extent,¹ which distinguishes them from the continuous memoirs of Xenophon, as the dramatic representation from the historical account. It is not alone by the external form but also by the internal structure that the analogy to the drama is maintained. There are definite divisions in the dialogues which correspond roughly to the acts of a play, and these are usually marked, as in tragedy, by the entrance or retirement of an interlocutor; sometimes the change is announced beforehand (so 2. 15, 10. 32). The acts are not necessarily five in number, any more than in the drama, although this is usually the case (v. Analysis of Char., Lach., Lys.). At any rate within the frame of an introduction and conclusion some difficulty is developed, and then partially or completely solved. Doubt and perplexity are created in the mind, just as tragedy inspires fear and pity in the heart, that by their removal the purifying effect may be produced, which Aristotle prescribed as an essential of the tragic drama. Although in structure tragedy furnishes the model, and the irony and word-play belong to this sphere, the dialogue is closer to comedy in its tone and mode of treatment as well as in the humor, the parody, and the satire, although much more delicate and refined. As an early critic observed, Aristophanes excites our laughter, but Plato provokes a smile. We know, in fact, that he was a careful student of the great comedian, as well as of the prose mimes of the Sicilian Sophron.

Although the greatest perfection is attained in the longer dialogues, the more youthful works, like brief interludes, often exhibit many features of dramatic art. The *Charmides* and *Lysis* present the same typical Athenian scene; the young men, as eager to develop the mind as the body, leaving their athletic sports to cluster around Socrates and learn the lessons of abstruse philosophy, admiring now the wisdom of the teacher, now the beauty of the pupil. Both these dialogues are

¹ Ar. Poet. ch. 7.

enlivened with the same humor and adorned with the same richness of dramatic setting, but the Charmides has the more perfect form and a calm and statuesque dignity that gives somewhat the effect of sculpture (Taine). When we remember that these are perhaps the earliest works of Plato that we possess, and that he is said to have written dramas in his youth, we see that he is still under the inspiration of Dionysius, and still employs the methods of composition which were consecrated to the honor of the god. In the Laches the youthful vivacity and playfulness are lacking and the scenery is less prominent, but irony and witty repartee enliven the discussion, in spite of the more serious and earnest tone. Though the introduction of the Charmides seems long in proportion to the rest of the dialogue, it not only lays down foundation principles for the philosophic discussion (v. p. xxi), but it serves to present living examples of temperance, alike in the youthful Charmides to whom the world is yet untried, and in the more mature Socrates, who has withstood the temptations of his own perverse nature (v. Note 3. 22). So the Lysis shows us the two friends, the Laches the two generals, who, in each case, typify the virtue about to be discussed, as in the opening of the Republic we see the incarnation of justice in aged Cephalus. Finally, each of our three dialogues consists of two parts, a popular and a scientific, and each section is discussed by a person especially adapted to that mode of treatment.

II. CHARACTERS.

In the Charmides and Lysis, as in all the earlier dialogues, the chief interlocutor and the conductor of the investigation is the great teacher in whom Plato has merged his own personality, the wisest and best man of ancient times. Socrates,¹ son of Sophroniscus, a sculptor, and Phaenarete, a midwife, was born about 469, and drank the fatal hemlock in the Athenian prison, May, 399. Though by birth belonging only to the middle class, he associated intimately with the most aristocratic families, as our own dialogue shows. Nor did he neglect his duties as a citizen. He fought bravely at Potidaea, Delium, and

¹ The best sketch of his life is found in Grote's History of Greece, ch. 68.

Amphipolis (v. Note 30. 3); as prytanis in 406 he defended the generals returned from Arginusae; he married a wife, the famous Xanthippe, and reared children for the state. But his chief concern in life was the search for truth, everywhere, at all times, with all people, and, making mankind his study, he feared neither tyrant nor sophist, but resolutely attacked all error, conceit, and sham, that he might find the real and abiding essence.¹ Barefooted at all seasons and awkward in his gait, a single dingy cloak covering a robust figure hardened to heat, cold, or fatigue, a face so ugly as to be a byword, yet showing the strength of mastered passions,² a hard but steady drinker, playful and witty, yet devout, he had a homely eloquence that caused the hearts of young men to throb and their tears to flow, and despite his rough exterior, he was, like the king's daughter, "all beautiful within."³ His modesty (56. 5), real or assumed, that led him naïvely to profess his ignorance (Note 14. 5-6), and the keen and subtle irony (v. 42. 1, 46. 23, etc.), which was so powerful an instrument in his dialectic method, are his most prominent characteristics. The two principles of investigation which Aristotle ascribes to Socrates as his peculiar property are induction and definition. The first step in induction is the example, which is often drawn from the most ordinary spheres of action (Notes 18. 20, 46. 26). His refined friends objected to his vulgarity, but its familiar character added to its force, and the great teacher of Galilee consecrated it by frequent use. The usual result of the inductive example is the definition (v. Note 40. 28), which is necessary to the exact knowledge demanded by Socrates, and the dialectic portion of our dialogues is made up largely of these two elements. Since Socrates, like Christ, left no written memorial, we must depend on the testimony of his disciples, Plato and Xenophon. Though the former often blends his own thought with the conceptions of his master, and develops as well as reproduces, his powers of dramatic presentation are so great, and his appreciation so refined, that he gives a more vivid and sympathetic account, and so paints a

¹ v. Notes 10. 31, 13. 11, 15. 23.

² v. Note 3. 22.

³ The *locus classicus* for Socrates' personality is Alcibiades' description, Sym.

truer picture than does Xenophon. Following the indications given by the earlier dialogues, we learn how eminently familiar and conversational was the language and style of Socrates. The modest litotes (Note 13. 33), the sportive fancy that led to mock solemnity (Notes 3. 22, 18. 14) or to a clever play upon words, the abundant proverbs (Note 2. 17) and the many cases of etymological construction (Note 16. 31), contribute to the familiarity of his discourse. His fondness for oaths and interjections (Note 2. 31) illustrates the same tendency. The carelessness of compact structure and the lack of grammatical consistency, which he himself confesses in the *Symposium* (199 B), are manifested in frequent *anacolutha* (Notes 4. 16, 20. 29, 42. 17) and parentheses (Note 18. 14), in the omission of conjunctions (*asyndeton*), and in careless repetitions (Note 4. 34), all of which imitate the movement of easy conversation.

Chaerephon's function, as in the *Gorgias*, is merely introductory and mediatory, and after presenting Socrates to Critias he retires from the field. He must have been nearly as old as Socrates, for he was the friend of his youth, and the same enthusiastic devotion which he displays in our dialogue led him to ask the Delphic oracle to indorse the wisdom of his master (*Apol.* 21 A). He was ridiculed by Aristophanes as the model Socratic pupil, and in the *Gorgias* he imitates his master's manner. His lean figure, his sallow face, and his hasty movements won him the nickname of "the bat." His hot temper got him into difficulty with his younger brother, but he was easily reconciled (*Mem.* II. 3). He did not survive his friend and teacher.

Critias and Charmides were both near relatives of Plato, the former being his mother's cousin, the latter her brother (Note 6. 8), and he was naturally disposed to present them in a favorable light. He gives Critias an honorable place in the *Timaeus* as well as in the dialogue that bears his name, where he relates the traditions of Athens' earliest history with such skill and learning that he wins the praise of Socrates (*Tim.* 20 B). In our dialogue Socrates treats him with great respect and delicately alludes to his poetic skill (11. 7). Indeed, Critias was one of the most versatile and gifted men of Athens, for he was not only successful in tragedy and elegy, but he was an able orator and historian; so the famous *Ἀθηναίων πολιτεία* in the Xenophontean cor-

pus was ascribed to him by Böckh. He gave, moreover, such attention to abstract knowledge that he was called 'a philosopher among dilettanti, though a dilettante among philosophers.' So, although Critias is known to history as the most greedy and cruel of the Thirty Tyrants, there was a more agreeable side to his character, and this Plato wishes to bring to our notice. Critias was, however, as much devoted to the sophists as to Socrates, as appears in the Protagoras, where he mediates between them (336 E), and we may notice indications of sophistic training in our dialogue (Note 11. 30). Thus he employs longer and more artistic periods (13. 8 ff.), he is confident of success (Note 12. 23), he follows Prodicus in the distinction of synonyms (12. 12), and he refuses to acknowledge his own definition (9. 29, cf. Prot. 331 E). Moreover, he betrays his aristocratic prejudices by his preference for τὰ ἑαυτοῦ πράττειν, since if each man minds his own business, the nobles will rule and the rest must obey. Xenophon maintains that Critias frequented Socrates' society merely in order to be better equipped for his political career, and we know that when he came into power, he showed little respect for his former teacher, but rudely bade him quit his prating of artisans and shepherds, of justice and virtue, lest he suffer for it.¹ There has been an attempt to identify Callicles in the Gorgias with Critias, and the theory seems plausible. Both change ground and object to Socrates' dialectic method² or the vulgarity of his examples,³ both defend πλεονεκειν,⁴ both enter the discussion suddenly at a critical moment; they entertain the same aristocratic sentiments, yet use democracy to further their ends.⁵ Still other points of similarity might be mentioned.

Charmides and Lysis belong to a class of young men⁶ of which Phaedrus is the type. Modest and retiring (59. 5), prone to blush when disconcerted (v. Note 6. 28) yet eager for discussion (58. 16-19), rich and aristocratic (6. 7, 57. 10-17), beautiful in form and pure in heart (5. 33-4, 59. 1), their fresh and buoyant natures enliven the

¹ Xen. Mem. I. 2. 37.

³ 11. 32, Gorg. 491 A.

² 13. 11, 14. 22, 15. 8-13, Gorg. 497 A. ⁴ Gorg. 483 D, Xen. Hell. II. 3. 16.

⁵ Gorg. 489 C, 481 E.

⁶ Taine, *Les jeunes gens de Platon, Essais de critique*, pp. 155-197.

Platonic pages and endow them with a special grace. Charmides added to the natural advantages of his position some skill in poetry (3. 6) and was enough of an athlete to train for the Nemean games (Theag. 128 DE). It may have been in sports that he lost his fortune, for he jokes about his poverty in Xenophon's Symposium (IV. 29). There is a trace of mischievous humor in his suggestion of Critias' ignorance (10. 30-32, cf. 26. 1). Though he went with his guardian to hear the sophists (Prot. 315 A), he was one of Socrates' most devoted followers (Sym. 222 A). The philosopher urged him to enter public life (Mem. III. 7), and to overcome by a knowledge of himself the timidity which continued even into manhood. However, when actually in the political arena, he followed his aristocratic friends, was made one of the committee of Ten, who ruled the Piraeus under the Thirty, and was slain with Critias while defending the unrighteous cause (Hell. II. 4. 19).

Lysis is younger than his companions, and his conversation is full of boyish frankness and naïveté. The needless details added to his answers, his frequent oaths (ch. 4), and his mischievous desire to see his saucy cousin discomfited (63. 14), are evidences of his youth. Though he is too bashful to join the company without some excuse (59. 5), he can laugh merrily at Socrates' questions (60. 31), and becomes so interested that he answers out of turn (66. 4). Socrates, accordingly, adopts a simpler style, asks naïve questions (*e.g.* 60. 34), draws his examples from family life, and treats the subject more fully. We know nothing further of Lysis, nor yet of Hippothales, the sentimental lover, who wearies his friends by his poems and his eulogies, though he too can blush and change color (56. 7, 75. 4). Ctesippus is pert, impatient, at times even rude (63. 29), but he is good at heart (Phaedo 59 A). In the Euthydemus he has a more important rôle, and shows his cleverness and wit as well as his roughness.¹ Menexenus is probably the same as the Menexenus who gives his name to one of the dialogues. Both he and Ctesippus were with Socrates in his last hours.

In contrast to the two other dialogues, the Laches puts the young people quite in the background, in fact, they utter scarcely a word

¹ 284 D, 299 E, 284 E, 288 A, 298 B to 299 E.

(29. 31), but their devotion to Socrates serves to introduce him to their parents. Though they made considerable progress under his instruction, they did not persevere in their studies, but through evil association soon lost all that they had gained (Theat. 150 DE). The old men, Lysimachus and Melesias, are so closely united as to make practically one character, and are usually addressed and mentioned together (28. 30, 35. 30, etc.). Lysimachus is rather the more energetic of the two, but he suffers from the infirmities of age (29. 18-20, 39. 23-5), and his prefatory remarks are so diffuse and verbose that he himself realizes his weakness (27. 11). His life of narrow seclusion has kept him from acquaintance with the almost omnipresent Socrates, and he has no independent views of his own. Besides, the glory of his father, the great Aristides, makes his own insignificance more apparent. Melesias, too, though a great wrestler in his youth (Meno 94 C), did nothing to equal the fame of Thucydides, his father, the statesman and opponent of Pericles, and his share in the dialogue (34. 2-28) is confined to a few brief answers. Laches and Nicias, on whom the burden of the discussion rests, were leaders of the aristocratic party and had great influence in the state. Like all men of noble birth, they admired Spartan institutions (v. Note 31. 34) and favored peace. All that we know of Laches' life is that he led an expedition to Sicily (v. Note 33. 10), served as hoplite at Delium (v. Note 30. 3), was associated with Nicias in negotiating the peace of 421 (Thuc. V. 43), and fell at Mantinea in 418. The allusion to Delium in 30. 3 and the date of Laches' death enable us to fix the time when the conversation is supposed to take place. Laches is, first of all, a practical man: he has had no experience in abstract thinking (45. 27) and cannot form a general conception, he is confident (41. 10) and hasty in his conclusions, he appeals to facts (*ἔργα*; 32. 18, 38. 29), which, however, have no bearing on the question, and he is guided largely by his prejudices (*cf.* 31. 34). Furthermore, there is in his character a strong tendency to criticise. This appears in his first words (29. 5-9), again in the keen satire of Stesilaos (32. 24 ff.), but especially in his bitter and scornful attacks on Nicias (33. 9, 47. 1, 5, 11, 49. 25, 50. 6, 11, 19). Even Socrates does not escape (35. 23). His impatience and anger cause him twice (48. 33, 50. 24) to give up the

discussion, but he is finally reconciled (53. 30-34), and it is perhaps because he learns the most that the dialogue bears his name. Nicias, after the death of Pericles (429), was the most highly esteemed citizen of Athens, because of his integrity and piety and the generous use of his great wealth in public works and in private benefactions. As a general he took a kindly interest in the welfare of his soldiers, and by his prudence gained considerable success (Thuc. III. 51, 91, IV. 42, 53, 129), but he lacked energy, promptness, and decision, and was often hampered by superstitious fears (v. Note 48. 7). Sent to Sicily against his will in 415, after many disasters, for which he was himself largely responsible, he met his death at Syracuse in 413. Nicias presents throughout a strong contrast to Laches. Quiet, thoughtful, and mild (v. Notes 49. 34, 50. 19), he is ready to accept new ideas (30. 28), and is fond of argument. He is eminently a theorist, and restricts courage to knowledge. While Laches knows Socrates only on the battle-field, Nicias has attended his instruction as well as the lectures of the sophists (38. 7, 53. 17, 26), so that he is familiar with Socratic doctrines (46. 14) and makes better progress. Each general presents the aspect of courage that is consistent with his own experience, but it is Socrates alone that unites both qualities in his own character and presents a perfect example.

III. PHILOSOPHIC CONTENTS.

THE CHARMIDES.

A. ANALYSIS AND ABSTRACT.

I. *Introduction* (πρόλογος), *ch.* 1-6.

(*a*) Socrates returns from Potidaea, and, meeting some friends in the palaestra, tells them of the battle. He then inquires about the young men, and is introduced to Charmides, whose soul is as beautiful as his body (*ch.* 1-3). (*b*) Socrates poses as a physician, and offers a remedy for Charmides' headache, which must be accompanied by a charm. This consists in fair words, which will cure the soul, the source of good and evil to the body, and impart temperance. Although Critias declares that Charmides already possesses this virtue, the latter consents to submit to an examination (*ch.* 4-6).

II. *The Definitions of Charmides (ἐπίτασις), ch. 7-9.*

(a) Being asked to define temperance, he replies that it is (1st) *quietness*, but he is shown that activity is often preferable to inaction, and since temperance is always desirable, this definition cannot stand (ch. 7). (b) Charmides is urged to regard his inner self rather than outward appearances, and he defines temperance as (2d) *modesty*. This goes deeper, but modesty is sometimes out of place, while temperance never is (ch. 8). (c) He then quotes the opinion that it is (3d) *doing one's own business*; but all artisans work for other people, so the definition is not clear. Critias, from whom Charmides had borrowed the statement, becomes impatient to define it, and takes his cousin's place (ch. 9).

III. *The Definitions of Critias (πλοκή), ch. 10-14.*

(a) Critias distinguishes "doing" and "making," for while work (making) is vulgar, (4th) *doing* applies only to *what is good*. From this it would follow that one can be temperate without knowing it, for good may be done unwittingly (ch. 10, 11). (b) This forces home to Critias the importance of knowledge, so he takes a fresh start, and declares temperance to be (5th) *self-knowledge*. Being asked what is the product of such knowledge, or to what object it is directed, he replies that it differs from all other sciences, for it has no external object or product, but is (6th) *the knowledge of itself and of other sciences* (ch. 12-14).

IV. *The Discussion of Socrates (λύσις), ch. 15-22.*

Taking more definite control of the conversation, Socrates considers (a) the possibility of such knowledge. If we know what we know, we must also know what we do not know. This is neither subjectively nor objectively true of other mental activities, which makes the question more perplexing (ch. 15, 16). We then pass to an examination of (b) the utility of this knowledge (18, 12), which further implies that we must know what others know and do not know. This cannot be, since temperance does not teach technical details, nor does it make learning easier. In short, we only know *that* we know and not know

(19. 26) (ch. 17, 18). (c) Even if we knew what we know, it would only increase material prosperity, and it is still uncertain *what kind* of knowledge brings real happiness (ch. 19-21). (d) Critias then suggests (7th) *the knowledge of good and evil* (23. 29). But if temperance is only a knowledge of knowledge, it can have no part in specific sciences, and since all happiness comes from the knowledge of good and evil, temperance is of no practical utility (ch. 22).

V. Conclusion (καταστροφή), ch. 23, 24.

Such a conclusion is absurd, and we have failed to discover the nature of temperance; the fault must lie in Socrates' stupidity. Charmides, however, has confidence in him, and resolves to follow his guidance in the future.

Summary of the definitions proposed.

I. Superficial. (1) Quietness. (2) Modesty.

II. Universal. A. Action (3) Doing one's business. (4) Doing good. B. Knowledge (5) of self, (6) of knowledge, (7) of good and evil.

B. RESULTS OBTAINED.

In the introduction Socrates himself defines temperance as the health of the soul and the control of the body. It is the harmony of all the virtues rather than itself a single virtue (cf. Prot. 330 AB). Starting with this assumption, Socrates leads the discussion by a gradual development to the desired end. He rejects the first three definitions as insufficient, and objects to the fourth as superficial, since it lacks the knowledge which is at the basis of right action. The identification of virtue with knowledge is a genuine Socratic doctrine,¹ and when *self-knowledge* is proposed, we feel that we are on the right track. The discussion of the knowledge of knowledge consumes so much time that it seems more important than it really is. Plato, however, by leaving the investigation unfinished, shows clearly that this course will not lead us to the truth, and Socrates declares (21. 30)

¹ 46. 14-15, Mem. III. 9. 5.

that all their labor was in vain. He here makes Critias responsible for the definition, and he himself explicitly rejects the *ἐπιστήμη ἐπιστήμης* in the Theaetetus (200 BC). But when knowledge takes on a moral tone and is limited to the good and evil, Socrates shows by his delight (23. 29 ff., cf. Gorg. 499 B) that the goal has at last been reached, for nowhere else can true utility be found. Now we may weave the tangled threads together, joining good knowledge and the resultant good action to the health of the soul with which we began, and we gain the complete definition of temperance. The result then is only apparently negative, and as in the other earlier dialogues, the intelligent reader is left to draw the conclusion. Socrates has practically demonstrated that *ἐπιστήμη ἐπιστήμης* is not temperance, and his negation of success really applies to this point alone. Charmides, by his determination to follow Socrates, and Critias, by his approval of this course, show that they understand the true meaning veiled by the Socratic irony, and are satisfied with the results. Moreover, Socrates himself consents to impart temperance (26. 11), so he must have reached an understanding of its nature.

THE LACHES.

A. ANALYSIS AND ABSTRACT.

I. *Introduction* (πρόλογος), ch. 1-8.

(a) *Lysimachus* and *Melesias* wish their sons to have a better education than they themselves received, and ask the advice of *Nicias* and *Laches* regarding the importance of fencing (ch. 1, 2). (b) At *Laches*' suggestion, *Socrates*, as a philosopher and also a brave soldier, is invited to join their deliberations (ch. 3, 4). (c) *Nicias* approves of fencing, as tending to strengthen the body, prepare young men for military service, and make them more courageous (ch. 5), but (d) *Laches* rejects the art because the Spartans do not practise it, and fencing-masters make no better soldiers than other men, though more is expected of them (ch. 6-8).

II. *Preparation and Specialization* (ἐπίτασις), ch. 9-16.

(a) Socrates is asked to cast the deciding vote, but such weighty matters can only be determined by a trained man. He himself is too poor to be taught by the sophists, but the two generals should be well informed on such matters. Since, however, they disagree, they must prove their knowledge by telling *who their teachers* were, or whom they have taught (ch. 9-11). (b) Nicias is well acquainted with *Socrates' dialectic skill*, by which he gives a personal application to every discussion, while Laches has full confidence in him, because he has seen *his valiant deeds* (ch. 12-14). (c) Socrates now proposes that, since they wish to make the boys virtuous, they first try to discover what virtue is, or, still better, *consider only the nature of courage*, the part of virtue that fencing claims to produce (ch. 15-16).

III. *The Definition of Laches* (πλοκή), ch. 17-21.

(a) Laches declares the brave man to be *one who stands in line to meet the enemy*, but Socrates shows that a man may be brave even in flight, and may exhibit courage in emotion or in poverty (ch. 17-18). (b) Laches now defines courage as *constancy of the soul*, but, as bravery is a good thing, he is forced to limit it to *reasonable constancy*. This appears, however, in business and in medical practice, where there is no question of courage, and, on the other hand, the soldier who ignorantly resists superior force is braver than his skilled opponent (ch. 19, 20). (c) Laches is disgusted at his failure (ch. 21).

IV. *The Definition of Nicias* (λύσις), ch. 22-29.

(a) Nicias now suggests that courage is *the knowledge of things dangerous and safe*, but Laches objects that this is also possessed by physicians and farmers. Nicias replies that, at any rate, physicians do not know whether death or recovery will be better for the sick. Only the soothsayer knows the future, says Laches, so he must be brave. Yet, says Nicias, even he does not know whether death is really an evil. Laches thinks this is all foolishness (ch. 22-24). (b) It is suggested that the *brute beasts* are usually considered brave, but Nicias

replies that they are ignorant of danger, and so, *merely fearless* (ch. 25, 26). (c) Socrates shows that since fear (*δέος*) is the expectation of coming evil, danger (*τὰ δεινά*) lies only in the future, and courage would be the knowledge of simply future good and evil; but since knowledge really admits of no limitation in time, the definition should read, *knowledge* (not of danger merely) but *of all good and evil*. This, however, is virtue itself, not one of its parts, and cannot stand as the definition of courage (ch. 27-29).

V. *Conclusion* (*καταστροφή*), ch. 30, 31.

Laches rejoices over Nicias' discomfiture, and commends the boys to the care of Socrates. To this Nicias agrees, though he believes that he has himself come near to the truth.

B. REMARKS.

The two definitions of Laches are practically one, for the second is only an extension of the first, a more general conception designed to meet the objections advanced by Socrates, but both are finally rejected (45. 9-10). In discussing the definition of Nicias, Socrates assumes that courage is a part of virtue, but he does not prove this, whereas the definition is introduced as Socratic, and is then amplified and improved. In fact, Socrates does not criticise the definition itself, but only its relation to the above supposition, and it is the latter which is really put to the test. If the two disagree, it does not follow that the definition is wrong, but either it or the supposition must be discarded, so that the rejection of the definition (53. 5) is manifestly illogical, and is not seriously intended. As in the Charmides and Lysis, the apparent failure is only a sort of philosophic irony, and it is expected that the reader will form the correct conclusion. Socrates says, it is true, *ὁμοίως πάντες ἐν ἀπορίᾳ ἐγενόμεθα* (54. 15), but only because he never raises himself above the other interlocutors, while they would not all express such confidence in him, if he had been unsuccessful. Though Laches admits his failure, Nicias, who is never ironical, claims to be right, and his definition agrees with Prot. 360 D. Moreover, he is a representative Socratic pupil (38. 7, 53. 17, 26), and can understand his master better than the rest. His definition, then, must be accepted,

and the supposition that virtue is made up of parts cannot stand. In fact, it seems to be the real purpose of the dialogue to show that virtue is single and indivisible, as the Republic and Protagoras teach, and is the knowledge of good and evil; courage is, then, only an example chosen to illustrate this truth.

The discussion, however, is felt to be incomplete (53. 25-27); it needs a better foundation (*βεβαίωσις*), for it is not proven that virtue is knowledge, and it needs correction (*ἐπανόρθωσις*), since it does not appear what is the real nature of good and evil. These points are given full treatment in the Protagoras, so that the Laches merely serves to prepare the way for the greater dialogue.

THE LYSIS.

A. ABSTRACT AND ANALYSIS.

I. *Introduction, ch. 1-3.*

Socrates meets some young friends and learns of Hippothales' extravagant love. They enter a palaestra, where Socrates offers to teach Hippothales dialectic as a better means of success than poetry.

II. *Socrates and Lysis, ch. 4-6.*

Socrates shows Lysis that his parents' loving restraint is intended to confine him to those occupations with which he is sufficiently acquainted to be of some use. This is also true in trade and politics. Friendship is based on utility.

III. *Socrates and Menexenus, ch. 7-9.*

When one man loves another without return, which is the *friend*? *Both* are not, since one does not love, nor can we say *neither* is, for there are friends of wine, of wisdom; not the lover, nor yet the loved one, for each might be the friend of his enemy, which is absurd.

IV. *Socrates, Lysis, and Menexenus, ch. 10-18.*

(a) Does like love like? The bad cannot, for they are never at unity with each other. The good cannot be the friend of the good,

since like cannot add anything to like, and without benefit there is no friendship (ch. 10, 11). (*b*) Nor can the unlike be friends, for the good cannot love the bad (ch. 12). (*c*) The indifferent (neither good nor bad) is friend to the good, but only when there is an addition of the bad. So the body needs a physician only when sick (ch. 13, 14). (*d*) But friendship must have a reason and a purpose. So the body needs medicine for the sake of health. Yet health is not an end in itself, and we must seek that end which alone is loved for its own sake, and of which all else is but the shadow (ch. 15, 16). (*e*) We love the good, because it is a remedy for the adherent bad. Yet if there were no such thing as bad, we should still love the good, for there are desires which are merely indifferent (hunger). Therefore friendship is really due to the presence of desire, not to the adherence of the bad. We desire what we have lost, what belongs to us (*οικεῖον*) (ch. 17). (*f*) This last is true only if our own (*οικεῖον*) is different from the like (*ὄμοιον*), and so we assume it to be. Since we love the good and also our own, is the good identical with our own, and does the good belong to every one, or only the good to the good and the bad to the bad? The boys accept the latter alternative, and since like does not love like, the discussion has been fruitless (ch. 18).

V. *Epilogue*. The boys have to go home (75. 31-76. 10).

B. REMARKS.

The *Lysis* treats of many emotions, not of friendship alone, and their common basis is desire. The foundation thought, from which the discussion starts, is that all desire is directed toward the useful (62. 25-26), and this is repeated at the close (75. 10). The example of parents' love to children (II.) is chosen because it is extreme, and so proves the universality of the rule. 65. 15-17 shows that the parents do not seek selfish utility. Plato then demonstrates (III.) the falsity of the usual conceptions of friendship, and finally (IV.) comes to the conclusion that the good is the highest object of desire. The apparent failure of the discussion lies merely in the thoughtless answer of the boys. They forget that, as they have just said, the like is different from our own, while if the good belongs to the good, like would belong to

like, and like be the same as our own. Therefore, the good can only belong to the unlike, *i.e.* to the indifferent. If we, however, do what the boys failed to do, and admit that the good belongs to every one, we obtain a positive and logical result. The good has an absolute value, and the desire for the good is the basis not only of friendship, but of every human aspiration.

Though the *Lysis* seems like a comparatively slight performance, it contains the germs of all Platonic philosophy, and is closely related to several important dialogues (v. p. xxv). The nature of the good is treated more fully in the *Protagoras* and *Gorgias*; in fact, the latter work makes the same division of good, bad, and indifferent (467 E, cf. *Sym.* 202 B), and repeats that desire which looks beyond the present object to the final good (468 B). The *Phaedrus*¹ continues in a poetic form the idea that the good is our original possession, and the *Symposium*² studies the desires more carefully, and elaborates the conception that love arises from seeking its own, which it has lost.

There is a tradition that Socrates read the *Lysis* and exclaimed, "By Heracles, how many lies this young man has told about me." Although the story may be a mere invention, the elementary nature of the dialogue, both in structure and contents, makes it probable that it is the earliest of the Platonic dialogues. Certain linguistic tests (v. p. x), the beauty of its style, and its advance on the pure Socratic teaching have induced some scholars to put it much later, but statistics in such matters can only be confirmatory, not determinative: the literary excellence is characteristic of youthful fancy rather than of matured art, and in his first essay Plato may have taken steps ahead of his master, which it did not suit his purpose to take in the succeeding dialogues of the earlier period.

IV. CHRONOLOGY OF THE DIALOGUES.

The dialogues with which the *Charmides* has the closest affinity are the *Lysis*, *Laches*, and *Protagoras*. Both the dramatic form and philo-

¹ Ast compares 66. 34 and *Phr.* 255 B *inter al.*

² 62. 20-9 and *Sym.* 205 E, 66. 20-5 and *Sym.* 195 B, 68. 13-19 and *Sym.* 186 D, 70. 26-33 and *Sym.* 204 A.

sophic contents of the *Lysis* connect it very closely with the *Charmides*. In the *Lysis* only boys participate, and Socrates suggests their answers to them; in the *Charmides* a full-grown man appears, who uses his own experience and draws his own conclusions, so that the discussion is deeper and more independent. The *Lysis* teaches that human endeavor is not worthy in itself, but only when directed toward the highest good; the *Charmides*, that the sciences, which aid this endeavor, must seek the same end. In the one dialogue the good is praised, in the other the knowledge of the good. The *Charmides* extends the views propounded in the *Lysis* and must be later. The *Laches* also employs the same method of investigation as the *Charmides*. Both attack the virtues first from their external side, then pass, with a change of interlocutor (so also the *Gorgias*), to deeper aspects of the question; both uphold the knowledge of the good (v. 52. 32). The *Laches*, however, states the result more clearly, and hints at the existence of separate virtues, which the *Charmides* does not recognize. It thus marks the transition to the *Protagoras*, where the single virtues are distinguished, and by their common reference to the knowledge of good are made to prove the unity of virtue (Note 40. 31). The *Lysis*, *Charmides*, and *Laches* are so closely related that Christ believes they were published in one volume by Plato himself some time before 390. We cannot fix the date more precisely, for it must always remain uncertain whether Plato published anything before the death of Socrates.¹ Scholars are very evenly divided on this question, and after all it is more or less a matter of individual feeling. It is hardly likely that our dialogues were intended to serve any but a philosophic purpose, unless it be to honor the memory of Socrates. Steinhart, however, suggests that the *Charmides* was written in 404, in order to win back Critias and Charmides to a better life, while Teichmüller holds that Plato (about 393) is defending his relatives against the aspersions contained in Xenophon's *Memorabilia*. He conceives the *Charmides* to be a sort of criticism or recension of this work, wherein Plato also ridicules certain philosophic doctrines set forth by Xenophon (Note 12. 26). The genuineness of the *Charmides*, *Laches*,

¹ Grote (*Plato*, I. 328-334) gives a good summary of the arguments for the negative.

and *Lysis* is so generally accepted that it is hardly necessary to defend them against the attacks of Ast and Schaarschmidt, whose criticism is so severe that they accept the one only fourteen, the other only nine dialogues. Their literary excellence, their Platonic diction, and their agreement with the greater dialogues place them above suspicion. It is only fair to say, however, that the *Lysis* does not stand on quite so sure a footing as the *Charmides* and *Laches*.

ΧΑΡΜΙΔΗΣ

ἡ περὶ σωφροσύνης.

TIME: 432 B.C. PLACE: The palaestra of Taureas.

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΧΑΙΡΕΦΩΝ, ΚΡΙΤΙΑΣ, ΧΑΡΜΙΔΗΣ.

1. Ἦκον μὲν τῇ προτεραίᾳ ἐσπέρας ἐκ Ποτειδαίας ἀπὸ τοῦ στρατοπέδου, οἶον δὲ διὰ χρόνου ἀφιγμένος ἄσμενος ἦα ἐπὶ τὰς συνήθεις διατριβάς. καὶ δὴ καὶ εἰς τὴν Ταυρέου παλαίστραν τὴν καταντικρὺ τοῦ τῆς βασιλῆς ἱεροῦ εἰσῆλθον, καὶ αὐτόθι κατέλαβον πάνυ πολλούς, τοὺς μὲν καὶ ἀγνώτας 5 ἐμοί, τοὺς δὲ πλείστους γνωρίμους. καὶ με ὡς εἶδον εἰσιόντα ἐξ ἀπροσδοκῆτου, εὐθύς πόρρωθεν ἠσπάζοντο ἄλλος ἄλλοθεν. Χαιρεφῶν δέ, ἄτε καὶ μανικὸς ὢν, ἀναπηδήσας ἐκ μέσων ἔθει πρὸς με, καὶ μου λαβόμενος τῆς χειρός, ὦ Σώκρατες, ἦ δ' ὅς, πῶς ἐσώθης ἐκ τῆς μάχης; ὀλίγον δὲ πρὶν ἡμᾶς ἀπιέναι 10 μάχῃ ἐγεγόνειν ἐν τῇ Ποτειδαίᾳ, ἣν ἄρτι ἦσαν οἱ τῆδε πεπυσμένοι. καὶ ἐγὼ πρὸς αὐτὸν ἀποκρινόμενος, Οὐτωςί, ἔφην, ὡς σὺ ὀράς. Καὶ μὴν ἠγγελαί γε δεῦρο, ἔφην, ἦ τε μάχῃ πάνυ ἰσχυρὰ γεγονέναι καὶ ἐν αὐτῇ πολλοὺς τῶν γνωρίμων τεθνάναι. Καὶ ἐπιεικῶς, ἦν δ' ἐγώ, ἀληθῆ ἀπήγγελαί. 15 Παρεγένου μὲν, ἦ δ' ὅς, τῇ μάχῃ; Παρεγενόμην. Δεῦρο δὴ, ἔφην, καθεζόμενος ἡμῖν διήγησαι· οὐ γάρ τί πω πάντα σαφῶς πεπύσμεθα. καὶ ἅμα με καθίζει ἄγων παρὰ Κριτίαν τὸν Καλλαισχρον. παρακαθεζόμενος οὖν ἠσπαζόμεν τόν τε Κριτίαν καὶ τοὺς ἄλλους, καὶ διηγούμεν αὐτοῖς τὰ ἀπὸ στρα- 20 τοπέδου, ὃ τί μέ τις ἀνέροιτο· ἠρώτων δὲ ἄλλος ἄλλο.

2. Ἐπειδὴ δὲ τῶν τοιούτων ἄδην εἶχομεν, αὐθις ἐγὼ αὐτοὺς ἀνηρώτων τὰ τῆδε, περὶ φιλοσοφίας ὅπως ἔχοι τὰ νῦν, περὶ

τε τῶν νέων, εἴ τινας ἐν αὐτοῖς διαφέροντες ἢ σοφία ἢ κάλλει ἢ ἀμφοτέροις ἐγγεγονότες εἶεν. καὶ ὁ Κριτίας ἀποβλέψας πρὸς τὴν θύραν, ἰδὼν τινὰς νεανίσκους εἰσιόντας καὶ λοιδορομένους ἀλλήλοις καὶ ἄλλον ὄχλον ὀπισθεν ἐπόμενον, Περὶ
 5 μὲν τῶν καλῶν, ἔφη, ὦ Σώκρατες, αὐτίκα μοι δοκεῖς εἶσεσθαι· οὔτοι γὰρ τυγχάνουσιν οἱ εἰσιόντες πρόδρομοί τε καὶ ἐρασταὶ ὄντες τοῦ δοκοῦντος καλλίστου εἶναι τὰ γε δὴ νῦν· φαίνεται δέ μοι καὶ αὐτὸς ἐγγὺς ἤδη που εἶναι προσιῶν. Ἔστιν δέ, ἦν δ' ἐγώ, τίς τε καὶ τοῦ; Οἷσθά που σύ γε, ἔφη, ἀλλ' οὔπω ἐν
 10 ἡλικία ἦν πρὶν σε ἀπιέναι, Χαρμίδην τὸν τοῦ Γλαύκωνος τοῦ ἡμετέρου θείου υἱόν, ἐμὸν δὲ ἀνεψιόν. Οἶδα μέντοι νῆ Δία, ἦν δ' ἐγώ· οὐ γάρ τι φαῦλος οὐδὲ τότε ἦν ἔτι παῖς ὢν, νῦν δ' οἶμαί που εὖ μάλα ἂν ἤδη μειράκιον εἴη. Αὐτίκα, ἔφη, εἴσει καὶ ἡλίκος καὶ οἶος γέγονεν. καὶ ἅμα ταῦτ' αὐτοῦ λέγοντος
 15 ὁ Χαρμίδης εἰσέρχεται.

3. Ἐμοὶ μὲν οὖν, ὦ ἐταῖρε, οὐδὲν σταθμητόν· ἀτεχνῶς γὰρ λευκὴ στάθμη εἰμὶ πρὸς τοὺς καλοὺς· σχεδὸν γὰρ τί μοι πάντες οἱ ἐν τῇ ἡλικίᾳ καλοὶ φαίνονται· ἀτὰρ οὖν δὴ καὶ τότε ἐκεῖνος ἐμοὶ θαυμαστὸς ἐφάνη τό τε μέγεθος καὶ τὸ
 20 κάλλος, οἱ δὲ δὴ ἄλλοι πάντες ἐρᾶν ἔμοιγε ἐδόκουν αὐτοῦ· οὕτως ἐκπεπληγμένοι τε καὶ τεθορυβημένοι ἦσαν, ἦνικ' εἰσῆι· πολλοὶ δὲ δὴ ἄλλοι ἐρασταὶ καὶ ἐν τοῖς ὀπισθεν εἶποντο. καὶ τὸ μὲν ἡμέτερον τὸ τῶν ἀνδρῶν ἦπτον θαυμαστὸν ἦν· ἀλλ' ἐγώ καὶ τοῖς παισὶ προσέσχον τὸν νοῦν, ὡς οὐδεὶς ἄλλοσ'
 25 ἔβλεπεν αὐτῶν, οὐδ' ὅστις σμικρότατος ἦν, ἀλλὰ πάντες ὥσπερ ἄγαλμα ἐθεῶντο αὐτόν.

Καὶ ὁ Χαιρεφῶν καλέσας με, Τί σοι φαίνεται ὁ νεανίσκος, ἔφη, ὦ Σώκρατες; οὐκ εὐπρόσωπος; Ὑπερφυῶς, ἦν δ' ἐγώ. Οὗτος μέντοι, ἔφη, εἰ ἐθέλοι ἀποδῦναι, δόξει σοι ἀπρόσωπος
 30 εἶναι· οὕτως τὸ εἶδος πάγκαλός ἐστιν. Συνέφασαν οὖν καὶ οἱ ἄλλοι ταῦτὰ ταῦτα τῷ Χαιρεφῶντι· καὶ γὰρ, Ἡράκλεις, ἔφην, ὡς ἄμαχον λέγετε τὸν ἄνδρα, εἰ ἔτι αὐτῷ ἐν δὴ μόνου τυγχάνει προσὸν σμικρόν τι. Τί; ἔφη ὁ Κριτίας. Εἰ τὴν ψυχὴν, ἦν δ' ἐγώ, τυγχάνει εὖ πεφυκώς. πρέπει δέ που, ὦ Κριτία,

τοιούτου αὐτὸν εἶναι τῆς γε ὑμετέρας ὄντα οἰκίας. Ἄλλ', ἔφη, πάνυ καλὸς καὶ γαθὸς ἐστὶν καὶ ταῦτα. Τί οὖν, ἔφην, οὐκ ἀπεδύσαμεν αὐτοῦ αὐτὸ τοῦτο καὶ ἐθεασάμεθα πρότερον τοῦ εἶδους; πάντως γάρ που τηλικούτος ὢν ἤδη ἐθέλει διαλέγεσθαι. Καὶ πάνυ γε, ἔφη ὁ Κριτίας, ἐπεὶ τοι καὶ ἐστὶν φιλόσοφος τε καί, 5 ὡς δοκεῖ ἄλλοις τε καὶ ἑμαυτῷ, πάνυ ποιητικός. Τοῦτο μὲν, ἦν δ' ἐγώ, ὦ φίλε Κριτία, πόρρωθεν ὑμῖν τὸ καλὸν ὑπάρχει ἀπὸ τῆς Σόλωνος συγγενείας. ἀλλὰ τί οὐκ ἐπέδειξάς μοι τὸν νεανίαν καλέσας δεῦρο; οὐδὲ γὰρ δὴ που εἰ ἐτύγχανεν ἔτι νεώτερος ὢν, αἰσχρὸν ἂν ἦν αὐτῷ διαλέγεσθαι ἡμῖν ἐναντίον γε 10 σοῦ, ἐπιτρόπου τε ἅμα καὶ ἀνεψιοῦ ὄντος. Ἄλλὰ καλῶς, ἔφη, λέγεις, καὶ καλῶμεν αὐτόν. καὶ ἅμα πρὸς τὸν ἀκόλουθον, Παί, ἔφη, κάλει Χαρμίδην, εἰπὼν ὅτι βούλομαι αὐτὸν ἰατρῷ συστήσασαι περὶ τῆς ἀσθενείας ἧς πρόην πρὸς με ἔλεγεν ὅτι ἀσθενοῖ. πρὸς οὖν ἐμὲ ὁ Κριτίας, Ἐναγχὸς τοι ἔφη βαρύνεσθαί τι τὴν 15 κεφαλὴν ἔωθεν ἀνιστάμενος· ἀλλὰ τί σε κωλύει προσποιήσασθαι πρὸς αὐτὸν ἐπίστασθαί τι κεφαλῆς φάρμακον; Οὐδέν, ἦν δ' ἐγώ· μόνου ἐλθέτω. Ἄλλ' ἤξει, ἔφη.

4. Ὅπερ οὖν καὶ ἐγένετο. ἦκε γάρ, καὶ ἐποίησε γέλωτα πολύν· ἕκαστος γὰρ ἡμῶν τῶν καθημένων συγχωρῶν τὸν πλη- 20 σίον ἐώθει σπουδῆ, ἵνα παρ' αὐτῷ καθέζοιτο, ἕως τῶν ἐπ' ἐσχάτῳ καθημένων τὸν μὲν ἀνεστήσαμεν, τὸν δὲ πλάγιον κατεβάλομεν. ὁ δ' ἐλθὼν μεταξὺ ἐμοῦ τε καὶ τοῦ Κριτίου ἐκαθέζετο. ἐνταῦθα μέντοι, ὦ φίλε, ἐγὼ ἤδη ἠπόρου, καὶ μου ἢ πρόσθεν θρασύτης ἐξεκέκοπτο, ἦν εἶχον ἐγὼ ὡς πάνυ ῥαδίως αὐτῷ διαλεξόμενος· 25 ἐπειδὴ δέ, φράσαντος τοῦ Κριτίου ὅτι ἐγὼ εἶην ὁ τὸ φάρμακον ἐπιστάμενος, ἐνέβλεψέν τέ μοι τοῖς ὀφθαλμοῖς ἀμύχανόν τι οἶον καὶ ἀνήγετο ὡς ἐρωτήσων, καὶ οἱ ἐν τῇ παλαιίστρᾳ ἅπαντες περιέρρεον ἡμᾶς κύκλῳ κομιδῆ, τότε δὴ, ὦ γεννάδα, εἰδόν τε τὰ ἐντὸς τοῦ ἱματίου καὶ ἐφλεγόμενη καὶ οὐκέτ' ἐν ἑμαντοῦ ἦν 30 καὶ ἐνόμισα σοφώτατον εἶναι τὸν Κυδῖαν τὰ ἐρωτικά, ὃς εἶπεν ἐπὶ καλοῦ λέγων παιδός, ἄλλῳ ὑποτιθέμενος, εὐλαβεῖσθαι μὴ κατέναντα λέοντος νεβρὸν ἐλθόντα † † μοῖραν αἰρεῖσθαι κρεῶν· αὐτὸς γάρ μοι ἐδόκουν ὑπὸ τοῦ τοιούτου

θρέμματος ἐαλωκέαι. ὅμως δὲ αὐτοῦ ἐρωτήσαντος, εἰ ἐπισταί-
 μην τὸ τῆς κεφαλῆς φάρμακον, μόγις πως ἀπεκρινάμην ὅτι
 ἐπισταίμην. Τί οὖν, ἦ δ' ὅς, ἐστίν; καὶ ἐγὼ εἶπον ὅτι αὐτὸ
 μὲν εἴη φύλλον τι, ἐπωδὴ δέ τις ἐπὶ τῷ φαρμάκῳ εἴη, ἦν
 5 εἰ μὲν τις ἐπάδοι ἅμα καὶ χρῶτο αὐτῷ, παντάπασιν ὑγιᾶ ποιοῖ
 τὸ φάρμακον· ἄνευ δὲ τῆς ἐπωδῆς οὐδὲν ὄφελος εἴη τοῦ φύλ-
 λου. καὶ ὅς, Ἐπογράφουμαι τοίνυν, ἔφη, παρὰ σοῦ τὴν ἐπω-
 δὴν. Πότερον, ἦν δ' ἐγώ, εἰάν με πείθῃς ἢ καὶν μή; γελάσας
 οὖν, Ἐάν σε πείθω, ἔφη, ὦ Σώκρατες. Εἶεν, ἦν δ' ἐγώ· καὶ
 10 τοῦνομά μου σὺ ἀκριβοῖς; Εἰ μὴ ἀδικῶ γε, ἔφη· οὐ γάρ τι
 σοῦ ὀλίγος λόγος ἐστὶν ἐν τοῖς ἡμετέροις ἡλικιώταις, μέμνημαι
 δὲ ἔγωγε καὶ παῖς ὢν Κριτία τῷδε συνόντα σε. Καλῶς γε σύ,
 ἦν δ' ἐγώ, ποιοῶν· μᾶλλον γάρ σοι παρρησιάσομαι περὶ τῆς
 ἐπωδῆς, οἷα τυγχάνει οὔσα· ἄρτι δ' ἠπόρουν, τίμη τρόπῳ σοι
 15 ἐνδειξαίμην τὴν δύναμιν αὐτῆς. ἔστι γάρ, ὦ Χαρμίδη, τοιαύτη
 οἷα μὴ δύνασθαι τὴν κεφαλὴν μόνου ὑγιᾶ ποιεῖν, ἀλλ' ὥσπερ
 ἴσως ἤδη καὶ σὺ ἀκήκοας τῶν ἀγαθῶν ἰατρῶν, ἐπειδάν τις
 αὐτοῖς προσέλθῃ τοὺς ὀφθαλμοὺς ἀλγῶν, λέγουσί που, ὅτι οὐχ
 οἷόν τε αὐτοὺς μόνους ἐπιχειρεῖν τοὺς ὀφθαλμοὺς ἰᾶσθαι, ἀλλ'
 20 ἀναγκαῖον *ἄν* εἴη ἅμα καὶ τὴν κεφαλὴν θεραπεύειν, εἰ μέλλοι
 καὶ τὰ τῶν ὀμμάτων εὖ ἔχειν· καὶ αὐτὸ τὴν κεφαλὴν οἷεσθαι
 ἄν ποτε θεραπεύσαι αὐτὴν ἐφ' ἑαυτῆς ἄνευ ὄλου τοῦ σώματος
 πολλὴν ἄνοιαν εἶναι. ἐκ δὲ τούτου τοῦ λόγου διαίταις ἐπὶ πάν
 τὸ σῶμα τρεπόμενοι μετὰ τοῦ ὄλου τὸ μέρος ἐπιχειροῦσιν θερα-
 25 πεύειν τε καὶ ἰᾶσθαι· ἢ οὐκ ἦσθησαι ὅτι ταῦτα οὕτως λέγουσίν
 τε καὶ ἔχει; Πάνυ γε, ἔφη. Οὐκοῦν καλῶς σοι δοκεῖ λέγε-
 σθαι καὶ ἀποδέχει τὸν λόγον; Πάντων μάλιστα, ἔφη.

5. Καὶ γὰρ ἀκούσας αὐτοῦ ἐπαιέσαντος ἀνεθάρρησά τε, καὶ
 μοι κατὰ σμικρὸν πάλιν ἢ θρασύτης συνηγείρετο, καὶ ἀνεξωπυ-
 30 ρούμην· καὶ εἶπον Τοιοῦτον τοίνυν ἐστίν, ὦ Χαρμίδη, καὶ τὸ
 ταύτης τῆς ἐπωδῆς. ἔμαθον δ' αὐτὴν ἐγὼ ἐκεῖ ἐπὶ στρατιᾶς
 παρὰ τινος τῶν Θρακῶν τῶν Ζαλμόξιδος ἰατρῶν, οἳ λέγονται
 καὶ ἀπαθανατίζειν. ἔλεγεν δὲ ὁ Θραξ οὗτος, ὅτι ταῦτα μὲν
 [ἰατροῖ] οἱ Ἕλληνες, ἂ νυνδὴ ἐγὼ ἔλεγον, καλῶς λέγοιεν·

ἀλλὰ Ζάλμοξις, ἔφη, λέγει ὁ ἡμέτερος βασιλεύς, θεὸς ὢν, ὅτι ὡσπερ ὀφθαλμοὺς ἄνευ κεφαλῆς οὐ δεῖ ἐπιχειρεῖν ἰᾶσθαι οὐδὲ κεφαλὴν ἄνευ σώματος, οὕτως οὐδὲ σῶμα ἄνευ ψυχῆς, ἀλλὰ τοῦτο καὶ αἴτιον εἶη τοῦ διαφεύγειν τοὺς παρὰ τοῖς Ἑλλησιν ἰατροὺς τὰ πολλὰ νοσήματα, ὅτι τὸ ὄλον ἀγνοοῖεν οὐ δέοι τὴν ἐπιμέλειαν ποιεῖσθαι, οὐ μὴ καλῶς ἔχοντος ἀδύνατον εἶη τὸ μέρος εὖ ἔχειν. πάντα γὰρ ἔφη ἐκ τῆς ψυχῆς ὠρμῆσθαι καὶ τὰ κακὰ καὶ τὰ ἀγαθὰ τῷ σώματι καὶ παντὶ τῷ ἀνθρώπῳ, καὶ ἐκείθεν ἐπιρρεῖν ὡσπερ ἐκ τῆς κεφαλῆς ἐπὶ τὰ ὄμματα · δεῖν οὖν ἐκεῖνο καὶ πρῶτον καὶ μάλιστα θεραπεύειν, εἰ μέλλει καὶ τὰ τῆς κεφαλῆς καὶ τὰ τοῦ ἄλλου σώματος καλῶς ἔχειν. θεραπεύεσθαι δὲ τὴν ψυχὴν ἔφη, ὦ μακάριε, ἐπωδαῖς τισιν · τὰς δ' ἐπωδὰς ταύτας τοὺς λόγους εἶναι τοὺς καλοὺς · ἐκ δὲ τῶν τοιοούτων λόγων ἐν ταῖς ψυχαῖς σωφροσύνην ἐγγίγνεσθαι, ἧς ἐγγενομένης καὶ παρουσίας ῥάδιον ἦδη εἶναι τὴν ὑγίειαν καὶ τῇ κεφαλῇ καὶ τῷ ἄλλῳ σώματι πορίζειν. διδάσκων οὖν με τό τε φάρμακον καὶ τὰς ἐπωδὰς, ὅπως, ἔφη, τῷ φαρμάκῳ τούτῳ μηδεὶς σε πείσει τὴν αὐτοῦ κεφαλὴν θεραπεύειν, ὃς ἂν μὴ τὴν ψυχὴν πρῶτον παράσχη τῇ ἐπωδῇ ὑπὸ σοῦ θεραπευθῆναι. καὶ γὰρ νῦν, ἔφη, τοῦτ' ἔστιν τὸ ἀμάρτημα περὶ τοὺς ἀνθρώπους, ὅτι χωρὶς ἑκατέρου ἰατροῖ τινες ἐπιχειροῦσιν εἶναι · καὶ μοι πάνν σφόδρα ἐνετέλλετο μήτε πλούσιον οὕτω μηδένα εἶναι μήτε γενναῖον μήτε καλόν, ὃς ἐμὲ πείσει ἄλλως ποιεῖν. ἐγὼ οὖν — ὁμώμοκα γὰρ αὐτῷ, καὶ μοι ἀνάγκη πείθεσθαι — πείσομαι οὖν, καὶ σοί, ἐὰν μὲν βούλη κατὰ τὰς τοῦ ξένου ἐντολὰς τὴν ψυχὴν πρῶτον παρασχεῖν ἐπάσαι ταῖς τοῦ Θρακὸς ἐπωδαῖς, προσοίσω τὸ φάρμακον τῇ κεφαλῇ · εἰ δὲ μή, οὐκ ἂν ἔχοιμεν ὅ τι ποιούμεν σοι, ὦ φίλε Χαρμίδη.

6. Ἀκούσας οὖν μου ὁ Κριτίας ταῦτ' εἰπόντος, Ἐρμαῖον, ἔφη, ὦ Σώκρατες, γεγρονὸς ἂν εἶη ἢ τῆς κεφαλῆς ἀσθένεια τῷ νεανίσκῳ, εἰ ἀναγκασθήσεται καὶ τὴν διάνοιαν διὰ τὴν κεφαλὴν βελτίων γενέσθαι. λέγω μέντοι σοι, ὅτι Χαρμίδης τῶν ἡλικιωτῶν οὐ μόνον τῇ ιδέα δοκεῖ διαφέρειν, ἀλλὰ καὶ αὐτῷ τούτῳ, οὐ σὺ φῆς τὴν ἐπωδὴν ἔχειν · φῆς δὲ σωφροσύνης · ἢ γάρ; Πάνν

γε, ἦν δ' ἐγώ. Εὖ τοίνυν ἴσθι, ἔφη, ὅτι πλείστοις δοκεῖ σωφρο-
 νέστατος εἶναι τῶν νυνί, καὶ τὰλλα πάντα, εἰς ὅσον ἡλικίας
 ἦκει, οὐδενὸς χείρων ὄν. Καὶ γάρ, ἦν δ' ἐγώ, καὶ δίκαιον, ὦ
 Χαρμίδη, διαφέρειν σε τῶν ἄλλων πᾶσιν τοῖς τοιούτοις· οὐ
 5 γὰρ οἶμαι ἄλλον οὐδένα τῶν ἐνθάδε ῥαδίως ἂν ἔχειν ἐπιδείξαι,
 ποῖαι δύο οἰκίαι συνελθοῦσαι εἰς ταῦτόν τῶν Ἀθήνησιν ἐκ τῶν
 εἰκότων καλλίω ἂν καὶ ἀμείνω γεννήσειαν ἢ ἐξ ὧν σὺ γέγονας.
 ἦ τε γὰρ πατρῷα ὑμῖν οἰκία, ἢ Κριτίου τοῦ Δρωπίδου, καὶ ὑπὸ
 Ἀνακρέοντος καὶ ὑπὸ Σόλωνος καὶ ὑπ' ἄλλων πολλῶν ποιη-
 10 τῶν ἐγκεκωμιασμένη παραδέδοται ἡμῖν, ὡς διαφέρουσα κάλλει
 τε καὶ ἀρετῇ καὶ τῇ ἄλλῃ λεγομένη εὐδαιμονία· καὶ αὐτὴ ἢ πρὸς
 μητρὸς ὡσαύτως· Πυριλάμπους γὰρ τοῦ σοῦ θείου οὐδεὶς τῶν
 ἐν τῇπείρῳ λέγεται καλλίων καὶ μείζων ἀνὴρ δόξαι εἶναι, ὡσά-
 15 κισ ἐκείνος ἢ παρὰ μέγαν βασιλέα ἢ παρὰ ἄλλον τινὰ πρεσ-
 βεύων ἀφίκετο, σύμπασα δὲ αὕτη ἢ οἰκία οὐδὲν τῆς ἐτέρας
 ὑποδεεστέρα. ἐκ δὴ τοιούτων γεγονότα εἰκός σε εἰς πάντα
 πρῶτον εἶναι. τὰ μὲν οὖν ὀρώμενα τῆς ιδέας, ὦ φίλε παῖ
 Γλαύκωνος, δοκεῖς μοι οὐδένα τῶν πρὸ σοῦ ἐν οὐδενὶ ὑποβεβη-
 κέναι· εἰ δὲ δὴ καὶ πρὸς σωφροσύνην καὶ πρὸς τὰλλα κατὰ
 20 τὸν τοῦδε λόγον ἱκανῶς πέφυκας, μακάριόν σε, ἦν δ' ἐγώ, ὦ
 φίλε Χαρμίδη, ἢ μήτηρ ἔτικτεν. ἔχει δ' οὖν οὕτως. εἰ μὲν
 σοι ἤδη πάρεστιν, ὡς λέγει Κριτίας ὅδε, σωφροσύνη καὶ εἰ
 σώφρων ἱκανῶς, οὐδὲν ἔτι σοι δεῖ οὔτε τῶν Ζαλμόξιδος οὔτε
 τῶν Ἀβάριδος τοῦ Ὑπερβορέου ἐπρωδῶν, ἀλλ' αὐτό σοι ἂν ἤδη
 25 δοτέον εἴη τὸ τῆς κεφαλῆς φάρμακον· εἰ δ' ἔτι τούτων ἐπιδεῆς
 εἶναι δοκεῖς, ἐπαστέον πρὸ τῆς τοῦ φαρμάκου δόσεως. αὐτὸς
 οὖν μοι εἰπέ, πότερον ὁμολογεῖς τῷδε καὶ φῆς ἱκανῶς ἤδη
 σωφροσύνης μετέχειν ἢ ἐνδεῆς εἶναι; Ἀνερυθριάσας οὖν ὁ
 Χαρμίδης πρῶτον μὲν ἔτι καλλίων ἐφάνη· καὶ γὰρ τὸ αἰσχυν-
 30 τηλὸν αὐτοῦ τῇ ἡλικίᾳ ἔπρεψεν· ἔπειτα καὶ οὐκ ἀγεννῶς ἀπε-
 κρίνατο· εἶπεν γὰρ ὅτι οὐ ῥάδιον εἴη ἐν τῷ παρόντι οὔθ' ὁμολο-
 γεῖν οὔτε ἐξάρνω εἶναι τὰ ἐρωτώμενα. εἰ μὲν γάρ, ἦ δ' ὅς, μὴ
 φῶ εἶναι σώφρων, ἅμα μὲν ἄτοπον αὐτὸν καθ' ἑαυτοῦ τοιαῦτα
 λέγειν, ἅμα δὲ καὶ Κριτίαν τόνδε ψευδῆ ἐπιδείξω καὶ ἄλλους

πολλούς, οἷς δοκῶ εἶναι σώφρων, ὡς ὁ τούτου λόγος· ἐὰν δ' αὖ φῶ καὶ ἐμαυτὸν ἐπαινῶ, ἴσως ἐπαχθὲς φανέεται· ὥστε οὐκ ἔχω ὃ τί σοι ἀποκρίνωμαι. Καὶ ἐγὼ εἶπον ὅτι μοι εἰκότα φαίνεται λέγειν, ὦ Χαρμίδη. καὶ μοι δοκεῖ, ἦν δ' ἐγώ, κοινῇ ἂν εἶναι σκεπτόν, εἴτε κέκτησαι εἴτε μὴ ὁ πυνθάνομαι, ἵνα μήτε σὺ ἀναγκάζῃ λέγειν ἂ μὴ βούλει, μήτ' αὖ ἐγὼ ἀσκέπτως ἐπὶ τὴν ἱατρικὴν τρέπωμαι. εἰ οὖν σοι φίλον, ἐθέλω σκοπεῖν μετὰ σοῦ· εἰ δὲ μὴ, ἔαν. Ἄλλὰ πάντων μάλιστα, ἔφη, φίλον· ὥστε τούτου γε ἔνεκα, ὅπῃ αὐτὸς οἶε βέλτιον *ἂν* σκέψασθαι, ταύτη σκόπει.

7. Τῆδε τοίνυν, ἔφην ἐγώ, δοκεῖ μοι βελτίστη εἶναι ἡ σκέψις περὶ αὐτοῦ. δῆλον γὰρ ὅτι, εἴ σοι πάρεστιν σωφροσύνη, ἔχεις τι περὶ αὐτῆς δοξάζειν. ἀνάγκη γάρ που ἐνοῦσαν αὐτήν, εἴπερ ἔνεστιν, αἴσθησίν τινα παρέχειν, ἐξ ἧς δόξα ἂν τίς σοι περὶ αὐτῆς εἴη, ὃ τί ἐστὶν καὶ ὁποῖόν τι ἡ σωφροσύνη· ἢ οὐκ οἶε; 15 Ἔγωγε, ἔφη, οἶμαι. Οὐκοῦν τούτό γε, ἔφην, ὃ οἶε, ἐπειδήπερ ἐλληνίζειν ἐπίστασαι, κἂν εἴποις δήπου αὐτὸ ὃ τί σοι φαίνεται; Ἴσως, ἔφη. Ἴνα τοίνυν τοπάσωμεν εἴτε σοι ἔνεστιν εἴτε μὴ, εἰπέ, ἦν δ' ἐγώ, τί φῆς εἶναι σωφροσύνην κατὰ τὴν σὴν δόξαν. Καὶ ὅς τὸ μὲν πρῶτον ὄκνει τε καὶ οὐ πάνυ ἠθέλεν ἀποκρίνασθαι· ἔπειτα μέντοι εἶπεν ὅτι οἱ δοκοῖ σωφροσύνη εἶναι τὸ κοσμίως πάντα πράττειν καὶ ἡσυχῇ, ἔν τε ταῖς ὁδοῖς βαδίζειν καὶ διαλέγεσθαι, καὶ τὰ ἄλλα πάντα ὡσαύτως ποιεῖν· καὶ μοι δοκεῖ, ἔφη, συλλήβδην ἡσυχιότης τις εἶναι ὃ ἐρωτᾷς.

Ἄρ' οὖν, ἦν δ' ἐγώ, εὖ λέγεις; φασὶ γέ τοι, ὦ Χαρμίδη, τοὺς 25 ἡσυχίους σώφρονας εἶναι· ἴδωμεν δὴ εἴ τι λέγουσιν. εἰπέ γάρ μοι, οὐ τῶν καλῶν μέντοι ἡ σωφροσύνη ἐστίν; Πάνυ γε, ἔφη. Πότερον οὖν κάλλιόν ἐστιν ἐν γραμματιστοῦ τὰ ὅμοια γράμματα γράφειν ταχὺ ἢ ἡσυχῇ; Ταχύ. Τί δ' ἀναγιγνώσκεις; ταχέως ἢ βραδέως; Ταχέως. Καὶ μὲν δὴ καὶ τὸ κιθαρίζειν 30 ταχέως καὶ τὸ παλαίειν ὀξέως πολὺ κάλλιον τοῦ ἡσυχῇ τε καὶ βραδέως; Ναί. Τί δέ; πυκτεύειν τε καὶ παγκρατιάξειν οὐχ ὡσαύτως; Πάνυ γε. Θεῖν δὲ καὶ ἄλλεσθαι καὶ τὰ τοῦ σώματος ἅπαντα ἔργα, οὐ τὰ μὲν ὀξέως καὶ ταχὺ γιγνόμενα τὰ τοῦ

καλοῦ ἔστιν, τὰ δὲ μόγις τε καὶ ἡσυχῇ τὰ τοῦ αἰσχροῦ; Φαί-
 νεται. Φαίνεται ἄρα ἡμῖν, ἔφην ἐγώ, κατὰ γε τὸ σῶμα οὐ τὸ
 ἡσύχιον, ἀλλὰ τὸ τάχιστον καὶ ὀξύτατον κάλλιστον ὄν. ἢ γάρ;
 Πάνυ γε. Ἡ δέ γε σωφροσύνη καλόν τι ἦν; Ναί. Οὐ τοῖονυ
 5 κατὰ γε τὸ σῶμα ἢ ἡσυχιότης ἂν ἀλλ' ἢ ταχυτῆς σωφρονέστε-
 ρον εἶη, ἐπειδὴ καλὸν ἢ σωφροσύνη. Ἔοικεν, ἔφη. Τί δέ; ἦν
 δ' ἐγώ, εὐμαθία κάλλιον ἢ δυσμαθία; Εὐμαθία. Ἔστιν δέ
 γ', ἔφην, ἢ μὲν εὐμαθία ταχέως μαθάνειν; ἢ δὲ δυσμαθία
 ἡσυχῇ καὶ βραδέως; Ναί. Διδάσκειν δὲ ἄλλον οὐ ταχέως
 10 κάλλιον καὶ σφόδρα μᾶλλον ἢ ἡσυχῇ τε καὶ βραδέως; Ναί.
 Τί δέ; ἀναμιμνήσκεσθαι καὶ μεμνήσθαι ἡσυχῇ τε καὶ βραδέως
 κάλλιον ἢ σφόδρα καὶ ταχέως; Σφόδρ', ἔφη, καὶ ταχέως. Ἡ
 δ' ἀγχινοια οὐχὶ ὀξύτης τίς ἔστιν τῆς ψυχῆς, ἀλλ' οὐχὶ ἡσυχία;
 Ἀληθῆ. Οὐκοῦν καὶ τὸ συνιέναι τὰ λεγόμενα, καὶ ἐν γραμματι-
 15 στοῦ καὶ κιθαριστοῦ καὶ ἄλλοθι πανταχοῦ, οὐχ ὡς ἡσυχαιτάτα
 ἀλλ' ὡς τάχιστα ἔστι κάλλιστον; Ναί. Ἀλλὰ μὴν ἐν γε
 ταῖς ζητήσεσιν τῆς ψυχῆς καὶ τῷ βουλευέσθαι οὐχ ὁ ἡσυχιώ-
 τατος, ὡς ἐγὼ οἶμαι, καὶ μόγις βουλευόμενός τε καὶ ἀνευρίσκων
 ἐπαίνου δοκεῖ ἄξιος εἶναι, ἀλλ' ὁ ῥᾶστά τε καὶ τάχιστα τοῦτο
 20 δρῶν. Ἔστιν ταῦτα, ἔφη. Οὐκοῦν πάντα, ἦν δ' ἐγώ, ὦ Χαρ-
 μίδη, ἡμῖν καὶ τὰ περὶ τὴν ψυχὴν καὶ τὰ περὶ τὸ σῶμα, τὰ τοῦ
 τάχους τε καὶ τῆς ὀξύτητος καλλίω φαίνεται ἢ τὰ τῆς βραδυ-
 τῆτός τε καὶ ἡσυχιότητος; Κινδυνεύει, ἔφη. Οὐκ ἄρα ἡσυ-
 χιότης τις ἢ σωφροσύνη ἂν εἶη, οὐδ' ἡσύχιος ὁ σώφρων βίος,
 25 ἔκ γε τούτου τοῦ λόγου, ἐπειδὴ καλὸν αὐτὸν δεῖ εἶναι σώφρονα
 ὄντα. δυοῖν γὰρ δὴ τὰ ἕτερα, ἢ οὐδαμοῦ ἡμῖν ἢ πάνυ που
 ὀλιγαχοῦ αἱ ἡσύχιοι πράξεις ἐν τῷ βίῳ καλλίους ἐφάνησαν ἢ
 αἱ ταχεῖαι τε καὶ ἰσχυραί. εἰ δ' οὖν, ὦ φίλε, ὅ τι μάλιστα
 30 μηδὲν ἐλάττους αἱ ἡσύχιοι τῶν σφοδρῶν τε καὶ ταχειῶν πρά-
 ξεων τυγχάνουσιν καλλίους οὔσαι, οὐδὲ ταύτη σωφροσύνη ἂν
 εἶη μᾶλλον τι τὸ ἡσυχῇ πράττειν τοῦ σφόδρα τε καὶ ταχέως,
 οὔτε ἐν βαδισμῷ οὔτε ἐν λέξει οὔτε ἄλλοθι οὐδαμοῦ, οὐδὲ ὁ
 ἡσύχιος βίος τοῦ μὴ ἡσυχίου σωφρονέστερος ἂν εἶη, ἐπειδὴ ἐν
 τῇ λόγῳ τῶν καλῶν τι ἡμῖν ἢ σωφροσύνη ὑπετέθη, καλὰ δὲ

οὐχ ἦπτον *τὰ* ταχέα τῶν ἡσυχίων πέφανται. Ὅρθως μοι δοκεῖς, ἔφη, ὦ Σώκρατες, εἰρηκέναι.

8. Πάλιν τοίνυν, ἦν δ' ἐγώ, ὦ Χαρμίδη, μᾶλλον προσέχων τὸν νοῦν καὶ εἰς σεαυτὸν ἀποβλέψας, ἐννοήσας ὁποῖόν τινα σε ποιεῖ ἢ σωφροσύνη παρούσα καὶ ποῖα τις οὔσα τοιοῦτον ἀπερ- 5 γάζοιτο ἂν, πάντα ταῦτα συλλογισάμενος εἶπέ εὖ καὶ ἀνδρείως, τί σοι φαίνεται εἶναι; καὶ ὃς ἐπισχῶν καὶ πάννυ ἀνδρικῶς πρὸς ἑαυτὸν διασκεψάμενος, Δοκεῖ τοίνυν μοι, ἔφη, αἰσχύνεσθαι ποιεῖν ἢ σωφροσύνη καὶ αἰσχυνητὸν τὸν ἄνθρωπον, καὶ εἶναι ὅπερ αἰδῶς ἢ σωφροσύνη. Εἶεν, ἦν δ' ἐγώ, οὐ καλὸν ἄρτι ὠμολόγεις 10 τὴν σωφροσύνην εἶναι; Πάννυ γ', ἔφη. Οὐκοῦν καὶ ἀγαθοὶ ἄνδρες οἱ σώφρονες; Ναί. Ἄρ' οὖν ἂν εἴη ἀγαθόν, ὃ μὴ ἀγαθοὺς ἀπεργάζεται; Οὐ δῆτα. Οὐ μόνον οὖν ἄρα καλόν, ἀλλὰ καὶ ἀγαθόν ἐστίν. Ἔμοιγε δοκεῖ. Τί οὖν; ἦν δ' ἐγώ. Ὅμηρον οὐ πιστεύεις καλῶς λέγειν, λέγουσι ὅτι 15

αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρεῖναι; Ἔγωγ', ἔφη. Ἔστιν ἄρα, ὡς ἔοικεν, αἰδῶς οὐκ ἀγαθὸν καὶ ἀγαθόν. Φαίνεται. Σωφροσύνη δέ γε ἀγαθόν, εἴπερ ἀγαθοὺς ποιεῖ οἷς ἂν παρῆ, κακοὺς δὲ μή. Ἄλλὰ μὴν οὕτω γε δοκεῖ μοι ἔχειν, ὡς σὺ λέγεις. Οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδῶς, εἴπερ 20 τὸ μὲν ἀγαθὸν τυγχάνει ὄν, αἰδῶς δὲ δὴ οὐδὲν μᾶλλον ἀγαθὸν ἢ κακόν.

9. Ἄλλ' ἔμοιγε δοκεῖ, ἔφη, ὦ Σώκρατες, τοῦτο μὲν ὀρθῶς λέγεσθαι· τόδε δὲ σκέψαι τί σοι δοκεῖ εἶναι περὶ σωφροσύνης. ἄρτι γὰρ ἀνεμνήσθην ὃ ἤδη του ἠκουσα λέγοντος, ὅτι σωφρο- 25 σύνη ἂν εἴη τὸ τὰ ἑαυτοῦ πράττειν. σκοπεῖ οὖν τοῦτο εἰ ὀρθῶς σοι δοκεῖ λέγειν ὁ λέγων. καὶ ἐγώ, ὦ μιαιρέ, ἔφην, Κριτίου τοῦδε ἀκήκοας αὐτὸ ἢ ἄλλου του τῶν σοφῶν. Ἔοικεν, ἔφη ὁ Κριτίας, ἄλλου· οὐ γὰρ δὴ ἐμοῦ γε. Ἄλλὰ τί διαφέρει, ἢ δ' ὅς ὁ Χαρμίδης, ὦ Σώκρατες, ὅτου ἠκουσα; Οὐδέν, ἦν δ' ἐγώ. 30 πάντως γὰρ οὐ τοῦτο σκεπτέον, ὅστις αὐτὸ εἶπεν, ἀλλὰ πότερον ἀληθὲς λέγεται ἢ οὐ. Νῦν ὀρθῶς λέγεις, ἢ δ' ὅς. Νῆ Δία, ἦν δ' ἐγώ· ἀλλ' εἰ καὶ εὐρήσομεν αὐτὸ ὅπη γε ἔχει, θαυμάζοιμ' ἂν· αἰνίγματι γάρ τινα ἔοικεν. Ὅτι δὴ τί γε; ἔφη.

"Οτι οὐ δήπου, ἦν δ' ἐγώ, ἦ τὰ ῥήματα ἐφθέγγετο, ταύτη καὶ ἐνόει *ό* λέγων σωφροσύνην εἶναι τὸ τὰ αὐτοῦ πράττειν. ἢ σὺ οὐδέν ἤγεις πράττειν τὸν γραμματιστήν, ὅταν γράφῃ ἢ ἀναγιγνώσκῃ; Ἔγωγε, ἠγοῦμαι μὲν οὖν, ἔφη. Δοκεῖ οὖν σοι τὸ
 5 αὐτοῦ ὄνομα μόνον γράφειν ὁ γραμματιστῆς καὶ ἀναγιγνώσκειν, ἢ ὑμᾶς τοὺς παῖδας διδάσκειν, ἢ οὐδὲν ἦττον τὰ τῶν ἐχθρῶν ἐγράφετε ἢ τὰ ὑμέτερα καὶ τὰ τῶν φίλων ὀνόματα; Οὐδὲν ἦττον. Ἦ οὖν ἐπολυπραγμονεῖτε καὶ οὐκ ἐσωφρονεῖτε τοῦτο δρῶντες; Οὐδαμῶς. Καὶ μὴν οὐ τὰ ὑμέτερά γε αὐτῶν ἐπράττετε, εἶπερ
 10 τὸ γράφειν πράττειν τί ἐστίν καὶ τὸ ἀναγιγνώσκειν. Ἄλλὰ μὴν ἐστίν. Καὶ γὰρ τὸ ἰᾶσθαι, ὦ ἑταῖρε, καὶ τὸ οἰκοδομεῖν καὶ τὸ ὑφαίνειν καὶ τὸ ἠτινιοῦν τέχνη ὅτιοῦν τῶν τέχνης ἔργων ἀπεργάζεσθαι πράττειν δήπου τί ἐστίν. Πάνυ γε. Τί οὖν; ἦν δ' ἐγώ, δοκεῖ ἂν σοι πόλις εὖ οἰκεῖσθαι ὑπὸ τούτου τοῦ
 15 νόμου τοῦ κελεύοντος τὸ ἑαυτοῦ ἰμάτιον ἕκαστον ὑφαίνειν καὶ πλύνειν, καὶ ὑποδήματα σκυτοτομεῖν, καὶ λήκυθον καὶ στλεγυδα καὶ τᾶλλα πάντα κατὰ τὸν αὐτὸν λόγον, τῶν μὲν ἀλλοτριῶν μὴ ἄπτεσθαι, τὰ δὲ ἑαυτοῦ ἕκαστον ἐργάζεσθαι τε καὶ πράττειν; Οὐκ ἔμοιγε δοκεῖ, ἦ δ' ὅς. Ἄλλὰ μέντοι, ἔφη
 20 ἐγώ, σωφρόνως γε οἰκοῦσα εὖ ἂν οἰκοῖτο. Πῶς δ' οὐκ; ἔφη. Οὐκ ἄρα, ἦν δ' ἐγώ, τὸ τὰ τοιαυτὰ τε καὶ οὕτω τὰ αὐτοῦ πράττειν σωφροσύνη ἂν εἴη. Οὐ φαίνεται. Ἦνίττετο ἄρα, ὡς ἔοικεν, ὅπερ ἄρτι ἐγὼ ἔλεγον, ὁ λέγων τὸ τὰ αὐτοῦ πράττειν σωφροσύνην εἶναι· οὐ γάρ που οὕτω γε ἦν εὐήθης· ἢ τινος
 25 ἠλιθίου ἠκουσας τουτὶ λέγοντος, ὦ Χαρμίδη; Ἦκιστά γε, ἔφη, ἐπεὶ τοι καὶ πάνυ ἐδόκει σοφὸς εἶναι. Παντὸς τοίνυν μᾶλλον, ὡς ἐμοὶ δοκεῖ, αἰνιγμα αὐτὸ προῦβαλεν, ὡς ὄν χαλεπὸν τὸ τὰ αὐτοῦ πράττειν γινῶναι ὃ τί ποτε ἐστίν. Ἴσως, ἔφη. Τί οὖν ἂν εἴη ποτὲ τὸ τὰ αὐτοῦ πράττειν; ἔχεις εἰπεῖν· Οὐκ
 30 οἶδα μὰ Δία ἔγωγε, ἦ δ' ὅς· ἀλλ' ἴσως οὐδὲν κωλύει μηδὲ τὸν λέγοντα μηδὲν εἰδέναι ὃ τι ἐνόει. καὶ ἅμα ταῦτα λέγων ὑπεγέλατε καὶ εἰς τὸν Κριτίαν ἀπέβλεπεν.

10. Καὶ ὁ Κριτίας δῆλος μὲν ἦν καὶ πάλαι ἀγωνιῶν καὶ φιλοτίμως πρὸς τε τὸν Χαρμίδην καὶ πρὸς τοὺς παρόντας ἔχων,

μόγις δ' ἑαυτὸν ἐν τῷ πρόσθεν κατέχων τότε οὐχ οἶός τε ἐγένετο· δοκεῖ γάρ μοι παντὸς μᾶλλον ἀληθὲς εἶναι, ὃ ἐγὼ ὑπέλαβον, τοῦ Κριτίου ἀκηκοῖναι τὸν Χαρμίδην ταύτην τὴν ἀπόκρισιν περὶ τῆς σωφροσύνης. ὁ μὲν οὖν Χαρμίδης βουλόμενος μὴ αὐτὸς ὑπέχειν λόγον ἀλλ' ἐκείνου τῆς ἀποκρίσεως, ὑπεκίνει 5 αὐτὸν ἐκείνου, καὶ ἐνεδεικνυτο ὡς ἐξεληλεγμένος εἶη· ὁ δ' οὐκ ἠνέσχετο, ἀλλὰ μοι ἔδοξεν ὀργισθῆναι αὐτῷ ὥσπερ ποιητῆς ὑποκριτῆ κακῶς διατιθέντι τὰ ἑαυτοῦ ποιήματα· ὥστ' ἐμβλέψας αὐτῷ εἶπεν, Οὕτως οἶει, ὦ Χαρμίδη, εἰ σὺ μὴ οἴσθα ὃ τί ποτ' ἐνόει ὃς ἔφη σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, 10 οὐδὲ δὴ ἐκείνον εἰδέναι; Ἄλλ', ὦ βέλτιστε, ἔφην ἐγὼ, Κριτία, τοῦτον μὲν οὐδὲν θαυμαστὸν ἀγνοεῖν τηλικούτου ὄντα· σὲ δέ που εἰκὸς εἰδέναι καὶ ἡλικίας ἔνεκα καὶ ἐπιμελείας. εἰ οὖν συγχωρεῖς τοῦτ' εἶναι σωφροσύνην ὅπερ οὐτοσὶ λέγει, καὶ παραδέχει τὸν λόγον, ἔγωγε πολὺ ἂν ἥδιον μετὰ σοῦ σκο- 15 ποίμην, εἴτ' ἀληθὲς εἶτε μὴ τὸ λεχθέν. Ἄλλὰ πάνυ συγχωρῶ, ἔφη, καὶ παραδέχομαι. Καλῶς γε σὺ τοῖνυν, ἦν δ' ἐγὼ, ποιῶν. καὶ μοι λέγε, ἦ καὶ ἂ νυνδὴ ἠρώτων ἐγὼ συγχωρεῖς, τοὺς δημιουργοὺς πάντας ποιεῖν τι; Ἐγωγε. Ἡ οὖν δοκοῦσί σοι τὰ ἑαυτῶν μόνον ποιεῖν ἢ καὶ τὰ τῶν ἄλλων; Καὶ τὰ τῶν ἄλλων. 20 Σωφρονοῦσιν οὖν οὐ τὰ ἑαυτῶν μόνον ποιοῦντες; Τί γὰρ κωλύει; ἔφη. Οὐδὲν ἐμέ γε, ἦν δ' ἐγὼ· ἀλλ' ὄρα μὴ ἐκείνου κωλύει, ὃς ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν ἔπειτα οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττουσας σωφρονεῖν. Ἐγὼ γὰρ ποῦ, ἦ δ' ὅς, τοῦθ' ὠμολόγηκα, 25 ὡς οἱ τὰ τῶν ἄλλων πράττοντες σωφρονοῦσιν, εἰ τοὺς ποιῶντας ὠμολόγησα; Εἰπέ μοι, ἦν δ' ἐγὼ, οὐ ταῦτόν καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν; Οὐ μέντοι, ἔφη· οὐδέ γε τὸ ἐργάζεσθαι καὶ τὸ ποιεῖν. ἔμαθον γὰρ παρ' Ἡσιόδου, ὃς ἔφη, ἔργον οὐδὲν εἶναι ὄνειδος. οἶει οὖν αὐτόν, εἰ τὰ τοιαῦτα 30 ἔργα ἐκάλει καὶ ἐργάζεσθαι καὶ πράττειν, οἷα νυνδὴ σὺ ἔλεγες, οἷδενὶ ἂν ὄνειδος φάναι εἶναι σκυτοτομοῦντι ἢ ταριχοπωλοῦντι ἢ ἐπ' οἰκῆματος καθημένῳ; οὐκ οἶεσθαί γε χρή, ὦ Σώκρατες, ἀλλὰ καὶ ἐκείνος οἶμαι ποίησιν πράξεως καὶ ἐργασίας

ἄλλο ἐνόμιζεν, καὶ ποίημα μὲν γίγνεσθαι ὄνειδος ἐνίοτε, ὅταν μὴ μετὰ τοῦ καλοῦ γίγνηται, ἔργον δὲ οὐδέποτε οὐδὲν ὄνειδος· τὰ γὰρ καλῶς τε καὶ ὠφελίμως ποιούμενα ἔργα ἐκάλει, καὶ ἐργασίας τε καὶ πράξεις τὰς τοιαύτας ποιήσεις. φάναι δέ
 5 γε χρῆ καὶ οἰκεία μόνα τὰ τοιαῦτα ἡγεῖσθαι αὐτόν, τὰ δὲ βλαβερὰ πάντα ἀλλότρια· ὥστε καὶ Ἡσίοδον χρῆ οἶεσθαι καὶ ἄλλον, ὅστις φρόνιμος, τὸν τὰ αὐτοῦ πράττοντα τούτον σώφρονα καλεῖν.

11. Ὡ Κριτία, ἦν δ' ἐγώ, καὶ εὐθύς ἀρχομένου σου σχεδὸν
 10 ἐμάνθανον τὸν λόγον, ὅτι τὰ οἰκεία τε καὶ τὰ αὐτοῦ ἀγαθὰ καλοῖς, καὶ τὰς τῶν ἀγαθῶν ποιήσεις πράξεις· καὶ γὰρ Προδίκου μυρία τινὰ ἀκήκοα περὶ ὀνομάτων διαιρουῦντος. ἀλλ' ἐγώ σοι τίθεσθαι μὲν τῶν ὀνομάτων δίδωμι ὅπῃ ἂν βούλη
 ἕκαστον· δήλου δὲ μόνον ἐφ' ὅ τι ἂν φέρῃς τοῦνομα ὅ τι ἂν
 15 λέγῃς· νῦν οὖν πάλιν ἐξ ἀρχῆς σαφέστερον ὄρισαι· ἄρα τὴν τῶν ἀγαθῶν πράξιν ἢ ποιήσιν ἢ ὅπως σὺ βούλει ὀνομάζεις, ταύτην λέγεις σὺ σωφροσύνην εἶναι; Ἔγωγε, ἔφη. Οὐκ ἄρα σωφρονεῖ ὁ τὰ κακὰ πράττων, ἀλλ' ὁ τὰγαθὰ; Σοὶ δέ, ἦ δ' ὅς, ὦ βέλτιστε, οὐχ οὕτω δοκεῖ; Ἔα, ἦν δ' ἐγώ· μὴ γάρ
 20 πω τὸ ἐμοὶ δοκοῦν σκοπῶμεν, ἀλλ' ὁ σὺ λέγεις νῦν. Ἀλλὰ μέντοι ἔγωγε, ἔφη, τὸν μὴ ἀγαθὰ ἀλλὰ κακὰ ποιῶντα οὐ φημι σωφρονεῖν, τὸν δὲ ἀγαθὰ ἀλλὰ μὴ κακὰ σωφρονεῖν· τὴν γὰρ τῶν ἀγαθῶν πράξιν σωφροσύνην εἶναι σαφῶς σοι διορίζομαι. Καὶ οὐδέν γέ σε ἴσως κωλύει ἀληθῆ λέγειν· τόδε γε μέντοι, ἦν
 25 δ' ἐγώ, θαυμάζω, εἰ σωφρονοῦνταὶ ἀνθρώπους ἡγεῖ σὺ ἀγνοεῖν ὅτι σωφρονοῦσιν. Ἀλλ' οὐχ ἡγοῦμαι, ἔφη. Οὐκ ὀλίγον πρότερον, ἔφην ἐγώ, ἐλέγετο ὑπὸ σοῦ, ὅτι τοὺς δημιουργοὺς οὐδὲν κωλύει καὶ αὐτὰ τῶν ἄλλων ποιῶντας σωφρονεῖν; Ἐλέγετο γάρ, ἔφη· ἀλλὰ τί τοῦτο; Οὐδέν· ἀλλὰ λέγε εἰ
 30 δοκεῖ τίς σοι ἰατρός, ὑγιᾶ τινὰ ποιῶν, ὠφέλιμα καὶ ἑαυτῷ ποιεῖν καὶ ἐκείνῳ ὃν ἰῶτο; Ἔμοιγε. Οὐκοῦν τὰ δέοντα πράττει ὁ γε ταῦτα πράττων; Ναί. Ὅ τὰ δέοντα πράττων οὐ σωφρονεῖ; Σωφρονεῖ μὲν οὖν. Ἡ οὖν καὶ γιγνώσκειν ἀνάγκη τῷ ἰατρῷ, ὅταν τε ὠφελίμως ἰᾶται καὶ ὅταν μῆ; καὶ ἐκάστῳ τινὲ

τῶν δημιουργῶν, ὅταν τε μέλλῃ ὀνήσεσθαι ἀπὸ τοῦ ἔργου οὐ
 ἂν πράττη, καὶ ὅταν μή; Ἴσως οὐ. Ἐνίστε ἄρα, ἦν δ' ἐγώ,
 ὠφελίμως πράξας ἢ βλαβερῶς ὁ ἱατρὸς οὐ γινώσκει ἑαυτὸν
 ὡς ἔπραξεν· καίτοι ὠφελίμως πράξας, ὡς ὁ σὸς λόγος, σωφρό-
 νως ἔπραξεν· ἢ οὐχ οὕτως ἔλεγες; Ἐγώ γε. Οὐκοῦν, ὡς 5
 ἔοικεν, ἐνίστε ὠφελίμως πράξας πράττει μὲν σωφρόνως καὶ
 σωφρονεῖ, ἀγνοεῖ δ' ἑαυτὸν ὅτι σωφρονεῖ;

12. Ἄλλὰ τοῦτο μὲν, ἔφη, ὦ Σώκρατες, οὐκ ἂν ποτε γένοιτο,
 ἀλλ' εἴ τι σὺ οἶε ἐκ τῶν ἔμπροσθεν ὑπ' ἐμοῦ ὠμολογημένον
 εἰς τοῦτο ἀναγκαῖον εἶναι συμβαίνειν, ἐκείνων ἂν τι ἔγωγε 10
 μᾶλλον ἀναθείμην, καὶ οὐκ ἂν αἰσχυρθείην τότε μὴ οὐχὶ ὀρθῶς
 φάναι εἰρηκέναι, μᾶλλον ἢ ποτε συγχωρήσαιμ' ἂν ἀγνοοῦντα
 αὐτὸν ἑαυτὸν ἄνθρωπον σωφρονεῖν. σχεδὸν γάρ τι ἔγωγε
 αὐτὸ τοῦτό φημι εἶναι σωφροσύνην, τὸ γινώσκειν ἑαυτόν, καὶ
 συμφέρομαι τῷ ἐν Δελφοῖς ἀναθέντι τὸ τοιοῦτον γράμμα. καὶ 15
 γὰρ τοῦτο οὕτω μοι δοκεῖ τὸ γράμμα ἀνακεῖσθαι, ὡς δὴ πρόσ-
 ρησις οὔσα τοῦ θεοῦ τῶν εἰσιόντων ἀντὶ τοῦ χαίρει, ὡς τούτου
 μὲν οὐκ ὀρθοῦ ὄντος τοῦ προσρήματος, [τὸ χαίρειν], οὐδὲ δεῖν
 τοῦτο παρακελεύεσθαι ἀλλήλοις ἀλλὰ σωφρονεῖν. οὕτω μὲν
 δὴ ὁ θεὸς προσαγορεύει τοὺς εἰσιόντας εἰς τὸ ἱερὸν διαφέρον τι 20
 ἢ οἱ ἄνθρωποι, ὡς διανοούμενος ἀνέθηκεν ὁ ἀναθεῖς, ὡς μοι
 δοκεῖ· καὶ λέγει πρὸς τὸν ἀεὶ εἰσιόντα οὐκ ἄλλο τι ἢ σωφρό-
 νει, φησίν. αἰνιγματωδέστερον δὲ δὴ, ὡς μάντις, λέγει· τὸ γὰρ
 γνῶθι σαυτὸν καὶ τὸ σωφρόνει ἔστιν μὲν ταῦτόν, ὡς τὰ
 γράμματά φησιν καὶ ἐγώ, τάχα δ' ἂν τις οἰηθείη ἄλλο εἶναι, ὃ 25
 δὴ μοι δοκοῦσιν παθεῖν καὶ οἱ τὰ ὕστερον γράμματα ἀναθέντες,
 τό τε μηδὲν ἄγαν καὶ τὸ ἐγγύη πάρα δ' ἄτη. καὶ γὰρ
 οὗτοι συμβουλήν ᾤθησαν εἶναι τὸ γνῶθι σαυτὸν, ἀλλ' οὐ
 τῶν εἰσιόντων ὑπὸ τοῦ θεοῦ πρόσρησιν· εἶθ' ἵνα δὴ καὶ σφεῖς
 μηδὲν ἦττον συμβουλὰς χρησίμους ἀναθείεν, ταῦτα γράψαντες 30
 ἀνέθεσαν. οὐ δὴ οὖν ἔνεκα λέγω, ὦ Σώκρατες, ταῦτα πάντα,
 τὸδ' ἐστίν· τὰ μὲν ἔμπροσθέν σοι πάντα ἀφήμι· ἴσως μὲν γὰρ
 τι σὺ ἔλεγες περὶ αὐτῶν ὀρθότερον, ἴσως δ' ἐγώ, σαφὲς δ' οὐδὲν
 πάνυ ἦν ὧν ἐλέγομεν· νῦν δ' ἐθέλω τούτου σοι διδόναι λόγον,

εἰ μὴ ὁμολογεῖς σωφροσύνην εἶναι τὸ γιγνώσκειν αὐτὸν ἑαυτὸν.

13. Ἄλλ', ἦν δ' ἐγώ, ὦ Κριτία, σὺ μὲν ὡς φάσκοντος ἐμοῦ εἰδέναι, περὶ ὧν ἐρωτῶ, προσφέρει πρὸς με, καὶ ἐὰν δὴ βούλωμαι, ὁμολογήσουτός σοι· τὸ δ' οὐχ οὕτως ἔχει, ἀλλὰ ζητῶ γὰρ μετὰ σοῦ ἀεὶ τὸ προτιθέμενον διὰ τὸ μὴ αὐτὸς εἰδέναι· σκεψάμενος οὖν ἐθέλω εἰπεῖν εἴτε ὁμολογῶ εἴτε μὴ. ἀλλ' ἐπίσχες ἕως ἂν σκέψωμαι. Σκόπει δὴ, ἦ δ' ὅς. Καὶ γάρ, ἦν δ' ἐγώ, σκοπῶ. εἰ γὰρ δὴ γιγνώσκειν γέ τί ἐστιν ἡ σωφροσύνη, δῆλον ὅτι ἐπι-
 10 στήμη τις ἂν εἴη καὶ τινός· ἢ οὐ; Ἔστιν, ἔφη, ἑαυτοῦ γε. Οὐκοῦν καὶ ἰατρική, ἔφην, ἐπιστήμη ἐστὶν τοῦ ὑγιεινοῦ; Πάνυ γε. Εἰ τοίνυν με, ἔφην, ἔροιο σύ, ἰατρικὴ ὑγιεινοῦ ἐπιστήμη οὐσα τί ἡμῖν χρησίμη ἐστὶν καὶ τί ἀπεργάζεται, εἴποιμ' ἂν ὅτι οὐ σμικρὰν ὠφελίαν· τὴν γὰρ ὑγίειαν καλὸν ἡμῖν ἔργον ἀπερ-
 15 γάζεται, εἰ ἀποδέχει τούτο. Ἀποδέχομαι. Καὶ εἰ τοίνυν με ἔροιο τὴν οἰκοδομικήν, ἐπιστήμην οὐσαν τοῦ οἰκοδομικοῦ, τί φημι ἔργον ἀπεργάζεσθαι, εἴποιμ' ἂν ὅτι οἰκῆσεις· ὡσαύτως δὲ καὶ τῶν ἄλλων τεχνῶν. χρὴ οὖν καὶ σέ ὑπὲρ τῆς σωφροσύνης, ἐπειδὴ φῆς αὐτὴν ἑαυτοῦ ἐπιστήμην εἶναι, ἔχειν εἰπεῖν ἐρωτη-
 20 θέντα, ὦ Κριτία, σωφροσύνη, ἐπιστήμη οὐσα ἑαυτοῦ, τί καλὸν ἡμῖν ἔργον ἀπεργάζεται καὶ ἄξιον τοῦ ὀνόματος; Ἰθι οὖν, εἰπέ. Ἄλλ', ὦ Σώκρατες, ἔφη, οὐκ ὀρθῶς ζητεῖς. οὐ γὰρ ὁμοία αὕτη πέφυκεν ταῖς ἄλλαις ἐπιστήμαις, οὐδέ γε αἱ ἄλλαι ἀλλήλαις· σὺ δ' ὡς ὁμοίων οὐσῶν ποιεῖ τὴν ζήτησιν. ἐπεὶ λέγε μοι, ἔφη,
 25 τῆς λογιστικῆς τέχνης ἢ τῆς γεωμετρικῆς τί ἐστὶν τοιοῦτον ἔργον οἷον οἰκία οἰκοδομικῆς ἢ ἰμάτιον ὑφαντικῆς ἢ ἄλλα τοιαύτ' ἔργα, ἃ πολλὰ ἂν τις ἔχοι πολλῶν τεχνῶν δεῖξαι; ἔχεις οὖν μοι καὶ σὺ τούτων τοιοῦτόν τι ἔργον δεῖξαι; ἀλλ' οὐχ ἔξεις. καὶ ἐγὼ εἶπον ὅτι Ἀληθῆ λέγεις· ἀλλὰ τόδε σοι
 30 ἔχω δεῖξαι, τίνος ἐστὶν ἐπιστήμη ἐκάστη τούτων τῶν ἐπιστημῶν, ὃ τυγχάνει ὄν ἄλλο αὐτῆς τῆς ἐπιστήμης. οἷον ἢ λογιστικὴ ἐστὶν πού τοῦ ἀρτίου καὶ τοῦ περιττοῦ, πλήθους ὅπως ἔχει πρὸς αὐτὰ καὶ πρὸς ἄλληλα· ἦ γάρ; Πάνυ γε, ἔφη. Οὐκοῦν ἐτέρου ὄντος τοῦ περιττοῦ καὶ ἀρτίου αὐτῆς τῆς логи-

στικῆς; Πῶς δ' οὐ; Καὶ μὴν αὐτὴ ἡ στατικὴ τοῦ βαρυτέρου
 τε καὶ κουφοτέρου σταθμοῦ ἐστίν· ἕτερον δέ ἐστίν τὸ βαρὺ καὶ
 τὸ κοῦφον τῆς στατικῆς αὐτῆς. συγχωρεῖς; Ἐγώ γε. Λέγε
 δὴ, καὶ ἡ σωφροσύνη τίνας ἐστὶν ἐπιστήμη, ἧ τυγχάνει ἕτερον
 ὄν αὐτῆς τῆς σωφροσύνης;

14. Τοῦτό ἐστίν ἐκεῖνο, ἔφη, ὃ Σώκρατες· ἐπ' αὐτὸ ἡκεις
 ἐρευνῶν, ὅτω διαφέρει πασῶν τῶν ἐπιστημῶν ἡ σωφροσύνη·
 σὺ δὲ ὁμοιότητά τινα ζητεῖς αὐτῆς ταῖς ἄλλαις. τὸ δ' οὐκ
 ἔστιν οὕτως, ἀλλ' αἱ μὲν ἄλλαι πᾶσαι ἄλλου εἰσὶν ἐπιστήμαι,
 ἑαυτῶν δ' οὐ, ἡ δὲ μόνη τῶν τε ἄλλων ἐπιστημῶν ἐπιστήμη 10
 ἐστὶν καὶ αὐτῆ ἑαυτῆς. καὶ ταῦτά σε πολλοῦ δεῖ λεληθέναι·
 ἀλλὰ γάρ, οἶμαι, ὃ ἄρτι οὐκ ἔφησθα ποιεῖν, τοῦτο ποιεῖς, ἐμὲ
 γὰρ ἐπιχειρεῖς ἐλέγχειν, ἑάσας περὶ οὗ ὁ λόγος ἐστίν. Οἶον,
 ἦν δ' ἐγώ, ποιεῖς ἡγούμενος, εἰ ὅ τι μάλιστα σὲ ἐλέγχω, ἄλλου
 τινὸς ἕνεκα ἐλέγχειν ἢ οὐπερ ἕνεκα κὰν ἑμαυτὸν διερευνῶμην 15
 τί λέγω, φοβούμενος μὴ ποτε λάθω οἰόμενος μὲν τι εἰδέναι,
 εἰδὼς δὲ μή. καὶ νῦν δὴ οὖν ἔγωγέ φημι τοῦτο ποιεῖν, τὸν λόγον
 σκοπεῖν μάλιστα μὲν ἑμαυτοῦ ἕνεκα, ἴσως δὲ δὴ καὶ τῶν ἄλλων
 ἐπιτηδείων· ἢ οὐ κοινὸν οἶει ἀγαθὸν εἶναι σχεδόν τι πᾶσιν
 ἀνθρώποις, γίγνεσθαι καταφανὲς ἕκαστον τῶν ὄντων ὅπη ἔχει; 20
 Καὶ μάλα, ἦ δ' ὅς, ἔγωγε, ὃ Σώκρατες. Θαρρῶν τοίνυν, ἦν δ'
 ἐγώ, ὃ μακάριε, ἀποκρινόμενος τὸ ἐρωτώμενον ὅπη σοι φαί-
 νεται, ἕα χαίρειν, εἴτε Κριτίας ἐστὶν εἴτε Σωκράτης ὁ ἐλεγχό-
 μενος· ἀλλ' αὐτῷ προσέχων τὸν νοῦν τῷ λόγῳ σκόπει, ὅπη
 ποτὲ ἐκβήσεται ἐλεγχόμενος. Ἀλλά, ἔφη, ποιήσω οὕτω· 25
 δοκεῖς γάρ μοι μέτρια λέγειν. Λέγε τοίνυν, ἦν δ' ἐγώ, περὶ τῆς
 σωφροσύνης πῶς λέγεις;

15. Λέγω τοίνυν, ἦ δ' ὅς, ὅτι μόνη τῶν ἄλλων ἐπιστημῶν
 αὐτῆ τε αὐτῆς ἐστὶν καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη.
 Οὐκοῦν, ἦν δ' ἐγώ, καὶ ἀνεπιστημοσύνης ἐπιστήμη ἂν εἴη, 30
 εἴπερ καὶ ἐπιστήμης; Πάνυ γε, ἔφη. Ὁ ἄρα σώφρων μόνος
 αὐτός τε ἑαυτὸν γνώσεται καὶ οἷός τε ἔσται ἐξετάσαι τί τε
 τυγχάνει εἰδὼς καὶ τί μή, καὶ τοὺς ἄλλους ὡσαύτως δυνατὸς
 ἔσται ἐπισκοπεῖν, τί τις οἶδεν καὶ οἶεται, εἴπερ οἶδεν, καὶ τί

αὐ οἶεται μὲν εἰδέναί, οἶδεν δ' οὐ, τῶν δ' ἄλλων οὐδεὶς· καὶ
 ἔστιν δὴ τοῦτο τὸ σωφρονεῖν τε καὶ σωφροσύνη καὶ τὸ ἑαυτὸν
 αὐτὸν γιγνώσκειν, τὸ εἰδέναί ἃ τε οἶδεν καὶ ἃ μὴ οἶδεν. ἄρα
 ταῦτά ἐστιν ἃ λέγεις; Ἐγὼ γ', ἔφη. Πάλιν τοίνυν, ἦν δ' ἐγώ,
 5 τὸ τρίτον τῷ σωτήρῳ, ὡσπερ ἐξ ἀρχῆς ἐπισκεψόμεθα, πρῶτον
 μὲν εἰ δυνατόν ἐστιν τοῦτ' εἶναι ἢ οὐ, τὸ ἃ οἶδεν καὶ ἃ μὴ οἶδεν
 εἰδέναί ὅτι *οἶδε καὶ ὅτι* οὐκ οἶδεν· ἔπειτα εἰ ὅ τι μάλιστα
 δυνατόν, τίς ἂν εἴη ἡμῖν ὠφελία εἰδόσιν αὐτό. Ἄλλὰ χρῆ,
 ἔφη, σκοπεῖν. Ἴθι δὴ, ἔφην ἐγώ, ὦ Κριτία, σκέψαι, εἴαν τι
 10 περὶ αὐτῶν εὐπορώτερος φανῆς ἐμοῦ· ἐγὼ μὲν γὰρ ἀπορώ· ἢ
 δὲ ἀπορώ, φράσω σοι; Πάνυ γ', ἔφη. Ἄλλο τι οὖν, ἦν δ' ἐγώ,
 πάντα ταῦτ' ἂν εἴη, εἰ ἔστιν ὅπερ σὺ νυνδὴ ἔλεγες, μία τις
 ἐπιστήμη, ἢ οὐκ ἄλλου τινός ἐστιν ἢ ἑαυτῆς τε καὶ τῶν ἄλλων
 ἐπιστημῶν ἐπιστήμη, καὶ δὴ καὶ ἀνεπιστημοσύνης ἢ αὐτῆ
 15 αὐτῆ; Πάνυ γε. Ἴδὲ δὴ ὡς ἄτοπον ἐπιχειροῦμεν, ὦ ἑταῖρε,
 λέγειν· ἐν ἄλλοις γὰρ που τὸ αὐτὸ τοῦτο εἴαν σκοπῆς, δόξει
 σοι, ὡς ἐγὼμαι, ἀδύνατον εἶναι. Πῶς δὴ καὶ ποῦ; Ἐν τοῖσδε.
 ἐννοεῖ γὰρ εἴ σοι δοκεῖ ὄψις τις εἶναι, ἢ ὧν μὲν αἱ ἄλλαι ὄψεις
 εἰσὶν, οὐκ ἔστιν τούτων ὄψις, ἑαυτῆς δὲ καὶ τῶν ἄλλων ὄψεων
 20 ὄψις ἐστίν, καὶ μὴ ὄψεων ὡσαύτως, καὶ χρῶμα μὲν ὄρα οὐδὲν
 ὄψις οὐσα, αὐτὴν δὲ καὶ τὰς ἄλλας ὄψεις· δοκεῖ τίς σοι εἶναι
 τοιαύτη; Μὰ Δί' οὐκ ἔμοιγε. Τί δὲ ἀκοήν, ἢ φωνῆς μὲν
 οὐδεμιᾶς ἀκούει, αὐτῆς δὲ καὶ τῶν ἄλλων ἀκοῶν ἀκούει καὶ τῶν
 μὴ ἀκοῶν; Οὐδὲ τοῦτο. Συλλήβδην δὴ σκόπει περὶ πασῶν
 25 τῶν αἰσθήσεων, εἴ τίς σοι δοκεῖ εἶναι αἰσθήσεων μὲν αἰσθησις
 καὶ αὐτῆς, ὧν δὲ δὴ αἱ ἄλλαι αἰσθήσεις αἰσθάνονται, μηδενὸς
 αἰσθανομένη; Οὐκ ἔμοιγε. Ἄλλ' ἐπιθυμία δοκεῖ τίς σοι
 εἶναι, ἥτις ἡδονῆς μὲν οὐδεμιᾶς ἐστιν ἐπιθυμία, αὐτῆς δὲ καὶ
 τῶν ἄλλων ἐπιθυμιῶν; Οὐ δῆτα. Οὐδὲ μὴν βούλησις, ὡς
 30 ἐγὼμαι, ἢ ἀγαθὸν μὲν οὐδὲν βούλεται, αὐτὴν δὲ καὶ τὰς ἄλλας
 βουλήσεις βούλεται. Οὐ γὰρ οὖν. Ἐρωτα δὲ φαίης ἂν τινα
 εἶναι τοιοῦτον, ὃς τυγχάνει ὧν ἔρωσ καλοῦ μὲν οὐδενός, αὐτοῦ
 δὲ καὶ τῶν ἄλλων ἐρώτων; Οὐκ, ἔφη, ἐγὼ γε. Φόβον δὲ ἤδη
 τινα κατανενόηκας, ὃς ἑαυτὸν μὲν καὶ τοὺς ἄλλους φόβους

φοβείται, τῶν δεινῶν δ' οὐδὲ ἐν φοβείται ; Οὐ κατανεόηκα, ἔφη. Δόξαν δὲ δοξῶν δόξαν καὶ αὐτῆς, ὧν δὲ αἱ ἄλλαι δοξάζουσιν μηδὲν δοξάζουσιν ; Οὐδαμῶς. Ἄλλ' ἐπιστήμην, ὡς ἔοικεν, φαμέν τινα εἶναι τοιαύτην, ἣτις μαθήματος μὲν οὐδενός ἐστιν ἐπιστήμη, αὐτῆς δὲ καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη ; 5
 Φαμέν γάρ. Οὐκοῦν ἄτοπον, εἰ ἄρα καὶ ἔστιν ; μηδὲν γάρ πω δισχυριζώμεθα ὡς οὐκ ἔστιν, ἀλλ' εἰ ἔστιν ἔτι σκοπῶμεν. Ὅρθῶς λέγεις.

16. Φέρε δὴ· ἔστι μὲν αὕτη ἡ ἐπιστήμη τινὸς ἐπιστήμη, καὶ ἔχει τινὰ τοιαύτην δύναμιν ὥστε τινὸς εἶναι· ἢ γάρ ; Πάνυ 10
 γε. Καὶ γὰρ τὸ μείζον φαμεν τοιαύτην τινὰ ἔχειν δύναμιν, ὥστε τινὸς εἶναι μείζον ; Ἐχει γάρ. Οὐκοῦν ἐλάττωνός τινος, εἴπερ ἔσται μείζον. Ἀνάγκη ; Εἰ οὖν τι εὐροιμεν μείζον, ὃ τῶν μὲν μειζόνων ἐστὶν μείζον καὶ ἑαυτοῦ, ὧν δὲ τᾶλλα μείζω ἐστὶν μηδενός μείζον, πάντως ἄν που ἐκείνὸ γ' αὐτῷ ὑπάρχουσι, 15
 εἴπερ ἑαυτοῦ μείζον εἶη, καὶ ἔλαττον ἑαυτοῦ εἶναι· ἢ οὐ ; Πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες. Οὐκοῦν καὶ εἰ τι διπλάσιόν ἐστιν τῶν τε ἄλλων διπλασίον καὶ ἑαυτοῦ, ἡμίσεος δὴπου ὄντος ἑαυτοῦ τε καὶ τῶν ἄλλων διπλάσιον ἂν εἶη· οὐ γὰρ ἐστὶν που ἄλλου διπλάσιον ἢ ἡμίσεος. Ἀληθῆ. Πλέον δὲ 20
 αὐτοῦ ὄν οὐ καὶ ἔλαττον ἔσται, καὶ βαρύτερον ὄν κουφότερον, καὶ πρεσβύτερον ὄν νεότερον, καὶ τᾶλλα πάντα ὡσαύτως, ὃ τί περ ἂν τὴν ἑαυτοῦ δύναμιν πρὸς ἑαυτὸ ἔχῃ, οὐ καὶ ἐκείνην ἔξει τὴν οὐσίαν, πρὸς ἣν ἡ δύναμις αὐτοῦ ἦν ; λέγω δὲ τὸ τοιόνδε· οἶον ἢ ἀκοή, φαμέν, οὐκ ἄλλου τινὸς ἦν ἀκοή ἢ φωνῆς· ἢ γάρ ; 25
 Ναί. Οὐκοῦν εἴπερ αὕτη αὐτῆς ἀκούσεται, φωνὴν ἐχούσης ἑαυτῆς ἀκούσεται· οὐ γὰρ ἂν ἄλλως ἀκούσειεν. Πολλὴ ἀνάγκη. Καὶ ἡ ὄψις γέ που, ὦ ἄριστε, εἴπερ ὄψεται αὕτη ἑαυτήν, χρῶμά τι αὐτὴν ἀνάγκη ἔχειν· ἄχρων γὰρ ὄψις οὐδὲν μὴ ποτε ἴδῃ. Οὐ γὰρ οὖν. Ὅρας οὖν, ὦ Κριτία, ὅτι ὅσα διεληλύθαμεν, τὰ μὲν αὐτῶν ἀδύνατα παντάπασιν φαίνεται ἡμῖν, τὰ δ' ἀπιστεῖται σφόδρα μὴ ποτ' ἂν τὴν ἑαυτῶν δύναμιν πρὸς ἑαυτὰ σχεῖν ; μεγέθη μὲν γὰρ καὶ πλήθη καὶ τὰ τοιαῦτα παντάπασιν ἀδύνατον· ἢ οὐχί ; Πάνυ γε. Ἀκοή δ' αὖ καὶ ὄψις καὶ

ἔτι γε κίνησις αὐτὴ ἑαυτὴν κινεῖν, καὶ θερμότης κάειν, καὶ πάντα δὴ τὰ τοιαῦτα τοῖς μὲν ἀπιστίαν *ἂν* παράσχοι, ἴσως δέ τιςιν οὐ. μεγάλου δὲ τινος, ὃ φίλε, ἀνδρὸς δεῖ, ὅστις τοῦτο κατὰ πάντων ἰκανῶς διαιρήσεται, πότερον οὐδὲν τῶν ὄντων τὴν
 5 αὐτοῦ δύναμιν αὐτὸ πρὸς ἑαυτὸ πέφυκεν ἔχειν, ἀλλὰ πρὸς ἄλλο, ἢ τὰ μὲν, τὰ δ' οὐ· καὶ εἰ ἔστιν αὐτῶν αὐτὰ πρὸς αὐτὰ ἔχει, ἂρ' ἐν τούτοις ἔστιν ἐπιστήμη, ἣν δὴ ἡμεῖς σωφροσύνην φασὲν εἶναι. ἐγὼ μὲν οὐ πιστεύω ἑμαυτῷ ἰκανὸς εἶναι ταῦτα διελέσθαι· διὸ καὶ οὐτ' εἰ δυνατόν ἐστι τοῦτο γενέσθαι ἐπιστή-
 10 μης ἐπιστήμην εἶναι, ἔχω δισχυρίσασθαι, οὐτ' εἰ ὅ τι μάλιστα ἔστι, σωφροσύνην ἀποδέχομαι αὐτὸ εἶναι, πρὶν ἂν ἐπισκέψωμαι, εἴτε τι ἂν ἡμᾶς ὠφελῶι τοιοῦτον ὄν, εἴτε μή. τὴν γὰρ οὖν δὴ σωφροσύνην ὠφέλιμόν τι καὶ ἀγαθὸν μαντεύομαι εἶναι· σὺ οὖν, ὃ παῖ Καλλιᾶσχρου — τίθεσαι γὰρ σωφροσύνην τοῦτ' εἶναι,
 15 ἐπιστήμην ἐπιστήμης καὶ δὴ καὶ ἀνεπιστημοσύνης — πρῶτον μὲν τοῦτο ἔνδειξαι, ὅτι δυνατόν ὁ νυνδὴ ἔλεγον, ἔπειτα πρὸς τῷ δυνατῷ ὅτι καὶ ὠφέλιμον· καὶ μὲν τάχ' ἂν ἀποπληρώσαιοις, ὡς ὀρθῶς λέγεις περὶ σωφροσύνης, ὃ ἔστιν.

17. Καὶ ὁ Κριτίας ἀκούσας ταῦτα καὶ ἰδὼν με ἀποροῦντα,
 20 ὥσπερ οἱ τοὺς χασμωμένους καταντικρὺ ὀρῶντες ταῦτόν τοῦτο συμπάσχουσιν, κάκεινος ἔδοξέ μοι ὑπ' ἐμοῦ ἀποροῦντος καὶ αὐτὸς ἀλῶναι ὑπὸ ἀπορίας. ἄτε οὖν εὐδοκιμῶν ἐκάστοτε, ἠσχύνετο τοὺς παρόντας, καὶ οὔτε συγχωρήσαί μοι ἤθελεν ἀδύνατος εἶναι διελέσθαι ἃ προῦκαλούμην αὐτόν, ἔλεγέν τε
 25 οὐδὲν σαφές, ἐπικαλύπτων τὴν ἀπορίαν. καὶ γὰρ ἡμῖν ἵνα ὁ λόγος προῖτοι, εἶπον Ἄλλ' εἰ δοκεῖ, ὃ Κριτία, νῦν μὲν τοῦτο συγχωρήσωμεν, δυνατόν εἶναι γενέσθαι ἐπιστήμην ἐπιστήμης· αὐθις δὲ ἐπισκεψόμεθα εἴτε οὕτως ἔχει εἴτε μή. ἴθι δὴ οὖν, εἰ ὅ τι μάλιστα δυνατόν τοῦτο, τί μᾶλλον οἶόν τέ ἐστιν εἰδέ-
 30 ναι ἢ τέ τις οἶδε καὶ ἢ μή; τοῦτο γὰρ δήπου ἔφασκεν εἶναι τὸ γινγνώσκειν αὐτόν καὶ σωφρονεῖν· ἢ γάρ; Πάνυ γε, ἢ δ' ὅς, καὶ συμβαίνει γέ που, ὃ Σώκρατες. εἰ γὰρ τις ἔχει ἐπιστήμην ἢ αὐτὴ αὐτὴν γινγνώσκει, τοιοῦτος ἂν αὐτὸς εἴη οἶόνπερ ἐστὶν ὃ ἔχει. ὥσπερ ὅταν τάχος τις ἔχη, ταχύς, καὶ ὅταν κάλλος,

καλός, καὶ ὅταν γινώσιν, γιγνώσκων· ὅταν δὲ δὴ γινώσιν αὐτὴν αὐτῆς τις ἔχῃ, γιγνώσκων που αὐτὸς ἑαυτὸν τότε ἔσται. Οὐ τοῦτο, ἦν δ' ἐγώ, ἀμφισβητῶ, ὡς οὐχ ὅταν τὸ αὐτὸ γιγνώσκόν τις ἔχῃ, αὐτὸς αὐτὸν γινώσεται, ἀλλ' ἔχοντι τοῦτο τίς ἀνάγκη εἰδέναι ἅ τε οἶδεν καὶ ἅ μὴ οἶδεν; "Ὅτι, ὦ Σώκρατες, 5 ταῦτόν ἐστιν τοῦτο ἐκείνω. Ἴσως, ἔφη, ἀλλ' ἐγὼ κινδυνεύω αἰεὶ ὅμοιος εἶναι· οὐ γὰρ αὖ μανθάνω ὡς ἔστιν τὸ αὐτὸ [ἅ οἶδεν εἰδέναι καὶ ἅ τις μὴ οἶδεν εἰδέναι]. Πῶς λέγεις, ἔφη; Ἦδε, ἦν δ' ἐγώ. ἐπιστήμη που ἐπιστήμης οὔσα ἄρα πλέον τι οἶα τ' ἔσται διαιρεῖν, ἢ ὅτι τούτων τότε μὲν ἐπιστήμη, τότε δ' οὐκ ἐπιστήμη; Οὐκ, ἀλλὰ τοσοῦτον. Ταῦτόν οὖν ἐστιν ἐπιστήμη 10 τε καὶ ἀνεπιστημοσύνη ὑγιεινοῦ, καὶ ἐπιστήμη τε καὶ ἀνεπιστημοσύνη δικαίου; Οὐδαμῶς. Ἀλλὰ τὸ μὲν οἶμαι ἰατρικὴ, τὸ δὲ πολιτικὴ, τὸ δὲ οὐδὲν ἄλλο ἢ ἐπιστήμη. Πῶς γὰρ οὐ; Οὐκοῦν ἐὰν μὴ προσεπίσθηταί τις τὸ ὑγιεινὸν καὶ τὸ δίκαιον, 15 ἀλλὰ ἐπιστήμην μόνον γιγνώσκη ἅτε τούτου μόνον ἔχων ἐπιστήμην, ὅτι μὲν τι ἐπίσταται καὶ ὅτι ἐπιστήμην τινὰ ἔχει, εἰκότως ἂν γιγνώσκει καὶ περὶ αὐτοῦ καὶ περὶ τῶν ἄλλων· ἢ γάρ; Ναί. Ὅτι δὲ γιγνώσκει, ταύτῃ τῇ ἐπιστήμῃ πῶς εἴσεται; γιγνώσκει γὰρ δὴ τὸ μὲν ὑγιεινὸν τῇ ἰατρικῇ ἀλλ' οὐ 20 σωφροσύνη, τὸ δὲ ἀρμονικὸν μουσικῇ ἀλλ' οὐ σωφροσύνη, τὸ δ' οἰκοδομικὸν οἰκοδομικῇ ἀλλ' οὐ σωφροσύνη, καὶ οὕτω πάντα· ἢ οὐ; Φαίνεται. Σωφροσύνη δέ, εἴπερ μόνον ἐστὶν ἐπιστημῶν ἐπιστήμη, πῶς εἴσεται ὅτι τὸ ὑγιεινὸν γιγνώσκει ἢ ὅτι τὸ οἰκοδομικόν; Οὐδαμῶς. Οὐκ ἄρα εἴσεται ὁ οἶδεν ὁ τοῦτο 25 ἀγνοῶν, ἀλλ' ὅτι οἶδεν μόνον. Ἔοικεν.

18. Οὐκ ἄρα σωφρονεῖν τούτ' ἂν εἴη οὐδὲ σωφροσύνη, εἰδέναι ἅ τε οἶδεν καὶ ἅ μὴ οἶδεν, ἀλλ', ὡς ἔοικεν, ὅτι οἶδεν καὶ ὅτι οὐκ οἶδεν μόνον. Κινδυνεύει. Οὐδὲ ἄλλον ἄρα οἶός τε ἔσται οὗτος ἐξετάσαι φάσκοντά τι ἐπίστασθαι, πότερον ἐπίσταται 30 ὃ φησιν ἐπίστασθαι ἢ οὐκ ἐπίσταται· ἀλλὰ τοσοῦτον μόνον, ὡς ἔοικεν, γινώσεται, ὅτι ἔχει τινὰ ἐπιστήμην, ὅτου δέ γε, ἢ σωφροσύνη οὐ ποιήσει αὐτὸν γιγνώσκειν. Οὐ φαίνεται. Οὔτε ἄρα τὸν προσποιούμενον ἱατρὸν εἶναι, ὄντα δὲ μὴ, καὶ τὸν ὡς

ἀληθῶς ὄντα οἷός τε ἔσται διακρίνειν, οὔτε ἄλλον οὐδένα τῶν ἐπιστημόνων καὶ μὴ. σκεψώμεθα δὲ ἐκ τῶνδε· εἰ μέλλει ὁ σῶφρων ἢ ὅστισιν ἄλλος τὸν ὡς ἀληθῶς ἰατρὸν διαγνώσσεσθαι καὶ τὸν μὴ, ἂρ' οὐχ ὧδε ποιήσει· περὶ μὲν ἰατρικῆς δὴπου 5 αὐτῷ οὐ διαλέξεται· οὐδὲν γὰρ ἐπαίει, ὡς ἔφαμεν, ὁ ἰατρὸς ἀλλ' ἢ τὸ ὑγιεινὸν καὶ τὸ νοσῶδες· ἢ οὐ; Ναί, οὕτως. Περὶ δέ γε ἐπιστήμης οὐδὲν οἶδεν, ἀλλὰ τοῦτο δὴ τῇ σωφροσύνῃ μόνῃ ἀπέδομεν. Ναί. Οὐδὲ περὶ ἰατρικῆς ἄρα οἶδεν ὁ ἰατρικός, ἐπειδήπερ ἡ ἰατρικὴ ἐπιστήμη οὐσα τυγχάνει. Ἄληθῆ. Ὅτι 10 μὲν δὴ ἐπιστήμην τινὰ ἔχει, γνώσεται ὁ σῶφρων τὸν ἰατρὸν· δεῖν δὲ πείραν λαβεῖν ἥτις ἐστίν, ἄλλο τι σκέψεται ὠντινων; ἢ οὐ τούτῳ ὄριστα ἐκάστη ἐπιστήμη μὴ μόνον ἐπιστήμη εἶναι ἀλλὰ καὶ τίς, τῷ τινῶν εἶναι; Τούτῳ μὲν οὖν. Καὶ ἡ ἰατρικὴ δὴ ἑτέρα εἶναι τῶν ἄλλων ἐπιστημῶν ὠρίσθη τῷ τοῦ ὑγιεινοῦ 15 εἶναι καὶ νοσώδους ἐπιστήμη. Ναί. Οὐκοῦν ἐν τούτοις ἀναγκαῖον σκοπεῖν τὸν βουλόμενον ἰατρικὴν σκοπεῖν, ἐν οἷς ποτ' ἔστιν· οὐ γὰρ δὴπου ἔν γε τοῖς ἔξω, ἐν οἷς οὐκ ἔστιν; Οὐ δῆτα. Ἐν τοῖς ὑγιεινοῖς ἄρα καὶ νοσώδεσιν ἐπισκέψεται τὸν ἰατρὸν, ἢ ἰατρικός ἐστίν, ὁ ὀρθῶς σκοπούμενος. Ἐοικεν. 20 Οὐκοῦν ἐν τοῖς οὕτως ἢ λεγομένοις ἢ πραττομένοις τὰ μὲν λεγόμενα, εἰ ἀληθῆ λέγεται, σκοπούμενος, τὰ δὲ πραττόμενα, εἰ ὀρθῶς πράττεται; Ἀνάγκη. Ἡ οὖν ἄνευ ἰατρικῆς δύναται ἄν τις τούτων ποτέροις ἐπακολουθῆσαι; Οὐ δῆτα. Οὔτε γε ἄλλος οὐδεὶς, ὡς εἰκεν, πλὴν ἰατρός, οὔτε δὴ ὁ σῶφρων· ἰατρὸς 25 γὰρ ἂν εἴη πρὸς τῇ σωφροσύνῃ. Ἐστί ταῦτα. Παντὸς ἄρα μᾶλλον, εἰ ἡ σωφροσύνη ἐπιστήμης ἐπιστήμη μόνον ἐστίν καὶ ἀνεπιστημοσύνης, οὔτε ἰατρὸν διακρίναι οἷα τε ἔσται ἐπιστάμενον τὰ τῆς τέχνης ἢ μὴ ἐπιστάμενον, προσποιούμενον δὲ ἢ οἰόμενον, οὔτε ἄλλον οὐδένα τῶν ἐπισταμένων καὶ ὀτιοῦν, πλὴν 30 γε τὸν αὐτοῦ ὁμοτέχνον, ὥσπερ οἱ ἄλλοι δημιουργοί. Φαίνεται, ἔφη.

19. Τίς οὖν, ἦν δ' ἐγώ, ὦ Κριτία, ὠφελία ἡμῖν ἔτι ἂν εἴη ἀπὸ τῆς σωφροσύνης τοιαύτης οὔσης; εἰ μὲν γάρ, ὃ ἐξ ἀρχῆς ὑπετιθέμεθα, ἦδειν ὁ σῶφρων ἂ τε ἦδει καὶ ἂ μὴ ἦδει, τὰ

μὲν ὅτι οἶδεν, τὰ δ' ὅτι οὐκ οἶδεν, καὶ ἄλλον ταῦτόν τοῦτο
 πεπονθότα ἐπισκέψασθαι οἷός τ' ἦν, μεγαλωστὶ ἂν ἡμῖν,
 φασὲν, ὠφέλιμον ἦν σώφροσιν εἶναι· ἀναμάρτητοι γὰρ ἂν τὸν
 βίον ἐζῶμεν αὐτοὶ τε οἱ τὴν σωφροσύνην ἔχοντες καὶ οἱ ἄλλοι
 πάντες ὅσοι ὑφ' ἡμῶν ἤρχοντο. οὔτε γὰρ ἂν αὐτοὶ ἐπεχει- 5
 ροῦμεν πράττειν ἢ μὴ ἠπιστάμεθα, ἀλλ' ἐξευρίσκοντες τοὺς
 ἐπισταμένους ἐκείνοις ἂν παρεδίδομεν, οὔτε τοῖς ἄλλοις ἐπε-
 τρέπομεν, ὧν ἤρχομεν, ἄλλο τι πράττειν ἢ ὅ τι πράττοντες
 ὀρθῶς ἔμελλον πράξειν· τοῦτο δ' ἦν ἂν, οὗ ἐπιστήμην εἶχον·
 καὶ οὕτω δὴ ὑπὸ σωφροσύνης οἰκία τε οἰκουμένη ἔμελλεν 10
 καλῶς οἰκεῖσθαι, πόλις τε πολιτευομένη, καὶ ἄλλο πᾶν οὗ
 σωφροσύνη ἄρχοι· ἀμαρτίας γὰρ ἐξηρημένης, ὀρθότητος δὲ
 ἡγουμένης, ἐν πάσῃ πράξει ἀναγκαῖον καλῶς καὶ εὖ πράττειν
 τοὺς οὕτω διακειμένους, τοὺς δὲ εὖ πράττοντας εὐδαίμονας
 εἶναι. ἀρ' οὐχ οὕτως, ἦν δ' ἐγώ, ὦ Κριτία, ἐλέγομεν περὶ 15
 σωφροσύνης, λέγοντες ὅσον ἀγαθὸν εἴη τὸ εἰδέναι ἢ τε οἰδέν
 τις καὶ ἢ μὴ οἶδεν; Πάνυ μὲν οὖν, ἔφη, οὕτω. Νῦν δέ, ἦν
 δ' ἐγώ, ὁρᾶς ὅτι οὐδαμοῦ ἐπιστήμη οὐδεμία τοιαύτη οὔσα
 πέφανται. Ὅρω, ἔφη. Ἄρ' οὖν, ἦν δ' ἐγώ, τοῦτ' ἔχει τὸ
 ἀγαθὸν ἦν νῦν εὐρίσκομεν σωφροσύνην οὔσαν, τὸ ἐπιστήμην 20
 ἐπίστασθαι καὶ ἀνεπιστημοσύνην, ὅτι ὁ ταύτην ἔχων, ὅ τι
 ἂν ἄλλο μανθάνῃ, ῥᾶόν τε μαθήσεται καὶ ἐναργέστερα πάντα
 αὐτῷ φανεῖται, ἅτε πρὸς ἐκάστῳ ᾧ ἂν μανθάνῃ προσκαθο-
 ρῶντι τὴν ἐπιστήμην· καὶ τοὺς ἄλλους δὴ κάλλιον ἐξετάσει
 περὶ ὧν ἂν καὶ αὐτὸς μάθῃ, οἱ δὲ ἄνευ τούτου ἐξετάζοντες 25
 ἀσθενέστερον καὶ φαυλότερον τοῦτο δράσουσιν; ἀρ', ὦ φίλε,
 τοιαῦτα ἅττα ἐστὶν ἢ ἀπολαυσόμεθα τῆς σωφροσύνης, ἡμεῖς
 δὲ μείζον τι βλέπομεν καὶ ζητοῦμεν αὐτὸ μείζον τι εἶναι ἢ ὅσον
 ἐστίν; Τάχα δ' ἂν, ἔφη, οὕτως ἔχοι.

20. Ἴσως, ἦν δ' ἐγώ· Ἴσως δέ γε ἡμεῖς οὐδὲν χρηστὸν ἐζητή- 30
 σαμεν. τεκμαίρομαι δέ, ὅτι μοι ἄτοπ' ἅττα καταφαίνεται
 περὶ σωφροσύνης, εἰ τοιοῦτόν ἐστιν. ἴδωμεν γάρ, εἰ βούλει,
 συγχωρήσαντες καὶ ἐπίστασθαι ἐπιστήμην δυνατὸν εἶναι καὶ
 ὅ γε ἐξ ἀρχῆς ἐτιθέμεθα σωφροσύνην εἶναι, τὸ εἰδέναι ἢ τε

οἶδεν καὶ ἂ μὴ οἶδεν, μὴ ἀποστερήσωμεν, ἀλλὰ δώμεν· καὶ πάντα ταῦτα δόντες ἔτι βέλτιον σκεψώμεθα, εἰ ἄρα τι καὶ ἡμᾶς ὀνήσει τοιοῦτον ὄν. ἂ γὰρ νυνδὴ ἐλέγομεν, ὡς μέγα ἂν εἶη ἀγαθὸν ἢ σωφροσύνη, εἰ τοιοῦτον εἶη, ἡγουμένη διοικήσεως
 5 καὶ οἰκίας καὶ πόλεως, οὐ μοι δοκοῦμεν, ὦ Κριτία, καλῶς ὡμολογηκέναί. Πῶς δὴ; ἢ δ' ὄς. Ὅτι, ἦν δ' ἐγώ, ῥαδίως ὡμολογήσαμεν μέγα τι ἀγαθὸν εἶναι τοῖς ἀνθρώποις, εἰ ἕκαστοι ἡμῶν; ἂ μὲν ἴσασιν, πράττειεν ταῦτα, ἂ δὲ μὴ ἐπίσταντο, ἄλλοις παραδιδόειν τοῖς ἐπισταμένοις. Οὐκ οὖν, ἔφη, καλῶς
 10 ὡμολογήσαμεν; Οὐ μοι δοκοῦμεν, ἦν δ' ἐγώ. Ἄτοπα λέγεις ὡς ἀληθῶς, ἔφη, ὦ Σώκρατες. Νῆ τὸν κύνα, ἔφην, καὶ ἐμοί τοι δοκεῖ οὕτω, κἀνταῦθα καὶ ἄρτι ἀποβλέψας ἄτοπ' ἄττ' ἔφην μοι προφαίνεσθαι, καὶ ὅτι φοβοίμην μὴ οὐκ ὀρθῶς σκοποῖμεν. ὡς ἀληθῶς γάρ, εἰ ὅ τι μάλιστα τοιοῦτόν ἐστιν ἢ
 15 σωφροσύνη, οὐδέν μοι δῆλον εἶναι δοκεῖ ὅ τι ἀγαθὸν ἡμᾶς ἀπεργάζεται. Πῶς δὴ; ἢ δ' ὄς. λέγε, ἵνα καὶ ἡμεῖς εἰδῶμεν ὅ τι λέγεις. Οἶμαι μὲν, ἦν δ' ἐγώ, ληρεῖν με· ὅμως τό γε προφαινόμενον ἀναγκαῖον σκοπεῖν καὶ μὴ εἰκῆ παριέναι, εἰ τίς γε αὐτοῦ καὶ σμικρὸν κήδεταί. Καλῶς γάρ, ἔφη, λέγεις.

20 **21.** Ἄκουε δὴ, ἔφην, τὸ ἐμὸν ὄναρ, εἴτε διὰ κεράτων εἴτε δι' ἐλέφαντος ἐλήλυθεν. εἰ γὰρ ὅ τι μάλιστα ἡμῶν ἄρχοι ἢ σωφροσύνη, οὐσα οἶαν νῦν ὀριζόμεθα, ἄλλο τι κατὰ τὰς ἐπιστήμας ἂν πράττειτο, καὶ οὔτε τις κυβερνήτης φάσκων εἶναι, ὧν δὲ οὐ, ἐξαπατώῃ ἂν ἡμᾶς, οὔτε ἱατρὸς οὔτε στρατηγὸς οὔτ'
 25 ἄλλος οὐδεὶς, προσποιούμενός τι εἰδέναι ὃ μὴ οἶδεν, λανθάνοι ἂν· ἐκ δὴ τούτων οὕτως ἐχόντων ἄλλο ἂν ἡμῖν τι συμβαίνοι *ἢ* ὑγιέσιν τε τὰ σώματα εἶναι μᾶλλον ἢ νῦν, καὶ ἐν τῇ θαλάττῃ κινδυνεύοντας καὶ ἐν πολέμῳ σφύζεσθαι, καὶ τὰ σκεύη καὶ τὴν ἀμπεχόνην καὶ ὑπόδεσιν πᾶσαν καὶ τὰ χρή-
 30 ματα πάντα τεχνικῶς ἡμῖν εἰργασμένα εἶναι καὶ ἄλλα πολλὰ διὰ τὸ ἀληθινοῖς δημιουργοῖς χρῆσθαι; εἰ δὲ βούλοιο γε, καὶ τὴν μαντικὴν εἶναι συγχωρήσωμεν ἐπιστήμην τοῦ μέλλοντος ἔσεσθαι, καὶ τὴν σωφροσύνην, αὐτῆς ἐπιστατοῦσαν, τοὺς μὲν ἀλαζόνας ἀποτρέπειν, τοὺς δὲ ὡς ἀληθῶς μάντις καθιστάναι

ἡμῖν προφήτας τῶν μελλόντων. κατεσκευασμένον δὴ οὕτω τὸ ἀνθρώπινον γένος ὅτι μὲν ἐπιστημόνως ἂν πράττοι καὶ ζῶη, ἔπομαι· ἡ γὰρ σωφροσύνη φυλάττουσα οὐκ ἂν ἐόη παρεμπιπτούσαν τὴν ἀνεπιστημοσύνην συνεργὸν ἡμῖν εἶναι· ὅτι δ' ἐπιστημόνως ἂν πράττοντες εὖ ἂν πράττοιμεν καὶ εὐδαιμονοῖμεν, 5 τοῦτο δὲ οὐπω δυνάμεθα μαθεῖν, ὦ φίλε Κριτία.

22. Ἄλλὰ μέντοι, ἡ δ' ὅς, οὐ ῥαδίως εὐρήσεις ἄλλο τι τέλος τοῦ εὖ πράττειν, εἰ μὴ τὸ ἐπιστημόνως ἀτιμᾶσης. Σμικρὸν τοίνυν με, ἦν δ' ἐγώ, ἔτι προσδίδαξον. τίνος ἐπιστημόνως λέγεις; ἡ σκυτῶν τομῆς; Μὰ Δί' οὐκ ἔγωγε. Ἄλλὰ χαλκοῦ 10 ἐργασίας; Οὐδαμῶς. Ἄλλὰ ἐρίων ἢ ξύλων ἢ ἄλλου του τῶν τοιούτων; Οὐ δῆτα. Οὐκ ἄρα, ἦν δ' ἐγώ, ἔτι ἐμμένομεν τῷ λόγῳ τῷ εὐδαίμονα εἶναι τὸν ἐπιστημόνως ζῶντα. οὗτοι γὰρ ἐπιστημόνως ζῶντες οὐχ ὁμολογοῦνται παρὰ σοῦ εὐδαίμονες εἶναι, ἀλλὰ περὶ τινῶν ἐπιστημόνως ζῶντα σὺ δοκεῖς μοι ἀφο- 15 ρίζεσθαι τὸν εὐδαίμονα. καὶ ἴσως λέγεις ὃν νυνδὴ ἐγὼ ἔλεγον, τὸν εἰδότες τὰ μέλλοντα ἔσεσθαι πάντα, τὸν μάντιν. τοῦτον ἢ ἄλλον τινὰ λέγεις; Καὶ τοῦτον ἔγωγε, ἔφη, καὶ ἄλλον. Τίνα; ἦν δ' ἐγώ. Ἄρα μὴ τὸν τοιόνδε, εἴ τις πρὸς τοῖς μέλλουσιν καὶ τὰ γεγενοῦτα πάντα εἰδείη καὶ τὰ νῦν ὄντα, καὶ μηδὲν ἀγνοοῖ; 20 φῶμεν γὰρ τίνα εἶναι αὐτόν. οὐ γὰρ οἶμαι τούτου γε ἔτι ἂν εἴποις οὐδένα ἐπιστημονέστερον ζῶντα εἶναι. Οὐ δῆτα. Τόδε δὴ ἔτι προσποθῶ, τίς αὐτόν τῶν ἐπιστημῶν ποιεῖ εὐδαίμονα; ἢ ἅπασαι ὁμοίως; Οὐδαμῶς ὁμοίως, ἔφη. Ἄλλὰ ποῖα μάλιστα; ἢ τί οἶδεν καὶ τῶν ὄντων καὶ τῶν γεγενομένων καὶ τῶν 25 μελλόντων ἔσεσθαι; ἄρα γε ἢ τὸ πεττευτικόν; Ποῖον, ἢ δ' ὅς, πεττευτικόν; Ἄλλ' ἢ τὸ λογιστικόν; Οὐδαμῶς. Ἄλλ' ἢ τὸ ὑγιεινόν; Μᾶλλον, ἔφη. Ἐκείνη δ' ἦν λέγω μάλιστα, ἦν δ' ἐγώ, ἢ τί; Ἦι τὸ ἀγαθόν, ἔφη, καὶ τὸ κακόν. ὦ μιανέ, ἔφη ἐγώ, πάσαι με περιέλκεις κύκλω, ἀποκρυπτόμενος ὅτι οὐ 30 τὸ ἐπιστημόνως ἦν ζῆν τὸ εὖ πράττειν τε καὶ εὐδαιμονεῖν ποιοῦν, οὐδὲ συμπασῶν τῶν ἄλλων ἐπιστημῶν, ἀλλὰ μιᾶς οὐσης ταύτης μόνου τῆς περὶ τὸ ἀγαθόν τε καὶ κακόν. ἐπεί, ὦ Κριτία, εἰ θελεῖς ἐξελεῖν ταύτην τὴν ἐπιστήμην ἐκ τῶν ἄλλων

ἐπιστημῶν, ἥττόν τι ἢ μὲν ἰατρικὴ ὑγιαίνειν ποιήσει, ἢ δὲ σκυ-
 τικὴ ὑποδεδέσθαι, ἢ δὲ ὑφαντικὴ ἡμφιέσθαι, ἢ δὲ κυβερνητικὴ
 κωλύσει ἐν τῇ θαλάττῃ ἀποθνήσκειν καὶ ἢ στρατηγικὴ ἐν πο-
 λέμῳ; Οὐδὲν ἦττον, ἔφη. Ἄλλ', ὦ φίλε Κριτία, τὸ εὖ γε
 5 τούτων ἕκαστα γίνεσθαι καὶ ὠφελίμως ἀπολελοιπὸς ἡμᾶς
 ἔσται ταύτης ἀπούσης. Ἀληθῆ λέγεις. Οὐχ αὕτη δέ γε, ὡς
 ἔοικεν, ἐστὶν ἡ σωφροσύνη, ἧς ἔργον ἐστὶν τὸ ὠφελεῖν ἡμᾶς. οὐ
 γὰρ ἐπιστημῶν τε καὶ ἀνεπιστημοσυνῶν ἡ ἐπιστήμη ἐστίν,
 ἀλλὰ ἀγαθοῦ τε καὶ κακοῦ· ὥστε εἰ αὕτη ἐστὶν ὠφέλιμος, ἢ
 10 σωφροσύνη ἄλλο τι ἂν εἴη ἡμῖν. Τί δ', ἢ δ' ὅς, οὐκ ἂν αὕτη
 ὠφελοῖ; εἰ γὰρ ὅ τι μάλιστα τῶν ἐπιστημῶν ἐπιστήμη ἐστὶν
 ἢ σωφροσύνη, ἐπιστατεῖ δὲ καὶ ταῖς ἄλλαις ἐπιστήμαις, καὶ
 ταύτης δῆπου ἂν ἄρχουσα τῆς περὶ τὰγαθὸν ἐπιστήμης ὠφελοῖ
 ἂν ἡμᾶς. Ἡ κἂν ὑγιαίνειν ποιοῖ, ἦν δ' ἐγώ, αὕτη, ἀλλ' οὐχ ἢ
 15 ἰατρικὴ; καὶ τᾶλλα τὰ τῶν τεχνῶν αὕτη ἂν ποιοῖ, καὶ οὐχ αἰ
 ἄλλαι τὸ αὐτῆς ἔργον ἐκάστη; ἢ οὐ πάσαι διεμαρτυρόμεθα, ὅτι
 ἐπιστήμης μόνου ἐστὶν καὶ ἀνεπιστημοσύνης ἐπιστήμη, ἄλλου
 δὲ οὐδενός· οὐχ οὕτω; Φαίνεται γε. Οὐκ ἄρα ὑγείας ἔσται
 δημιουργός. Οὐ δῆτα. Ἄλλης γὰρ ἦν τέχνης ὑγεία· ἢ οὐ;
 20 Ἄλλης. Οὐδ' ἄρα ὠφελίας, ὦ ἑταῖρε· ἄλλη γὰρ αὐτὴ ἀπέδομεν
 τοῦτο τὸ ἔργον τέχνῃ σунδή· ἢ γάρ; Πάνυ γε. Πῶς οὖν ὠφέ-
 λιμος ἔσται ἢ σωφροσύνη, οὐδεμιᾶς ὠφελίας οὔσα δημιουργός;
 Οὐδαμῶς, ὦ Σώκρατες, ἔοικέν γε.

23. Ὅρας οὖν, ὦ Κριτία, ὡς ἐγὼ πάσαι εἰκότως ἐδεδοίκα καὶ
 25 δικαίως ἐμαυτὸν ἠτιώμην ὅτι οὐδὲν χρηστὸν περὶ σωφροσύνης
 σκοπῶ; οὐ γὰρ ἂν που ὅ γε κάλλιστον πάντων ὁμολογεῖται
 εἶναι, τοῦτο ἡμῖν ἀνωφελὲς ἐφάνη, εἴ τι ἐμοῦ ὄφελος ἦν πρὸς τὸ
 καλῶς ζητεῖν. νῦν δέ— πανταχῇ γὰρ ἠττώμεθα, καὶ οὐ δυνά-
 μεθα εὐρεῖν ἐφ' ὅτῳ ποτὲ τῶν ὄντων ὁ ὀνοματοθέτης τοῦτο τοῦ-
 30 νομα ἔθετο, τὴν σωφροσύνην. καίτοι πολλὰ γε συγκεχωρήκαμεν
 οὐ συμβαίνουθ' ἡμῖν τῷ λόγῳ. καὶ γὰρ ἐπιστήμην ἐπιστήμης
 εἶναι συνεχωρήσαμεν, οὐκ ἐῶντος τοῦ λόγου οὐδὲ φάσκοντος
 εἶναι· καὶ ταύτη αὐτὴ τῇ ἐπιστήμῃ καὶ τὰ τῶν ἄλλων ἐπιστημῶν
 ἔργα γιγνώσκειν συνεχωρήσαμεν, οὐδὲ τοῦτ' ἐῶντος τοῦ λόγου,

ἵνα δὴ ἡμῖν γένοιτο ὁ σῶφρων ἐπιστήμων ὧν τε οἶδεν, ὅτι οἶδεν,
 καὶ ὧν μὴ οἶδεν, ὅτι οὐκ οἶδεν. τούτο μὲν δὴ καὶ παντάπασι
 μεγαλοπρεπῶς συνεχωρήσαμεν, οὐδ' ἐπισκεψάμενοι τὸ ἀδύνατον
 εἶναι, ἃ τις μὴ οἶδεν μηδαμῶς, ταῦτα εἰδέναί ἀμῶς γέ πως ὅτι
 γὰρ οὐκ οἶδεν, φησὶν αὐτὰ εἰδέναί ἢ ἡμετέρα ὁμολογία. καίτοι, 5
 ὡς ἐγῶμαι, οὐδενὸς ὅτου οὐχὶ ἀλογώτερον τοῦτ' ἂν φανείη. ἀλλ'
 ὁμῶς οὕτως ἡμῶν εὐθητικῶν τυχοῦσα ἢ ζήτησις καὶ οὐ σκληρῶν,
 οὐδέν τι μᾶλλον εὐρεῖν δύναται τὴν ἀλήθειαν, ἀλλὰ τοσοῦτον
 κατεγέλασεν αὐτῆς, ὥστε ὃ ἡμεῖς πάλαι συνομολογοῦντες καὶ
 συμπλάττοντες ἐτιθέμεθα σωφροσύνην εἶναι, τούτο ἡμῖν πάνυ 10
 ὑβριστικῶς ἀνωφελὲς ὄν ἀπέφαινε. τὸ μὲν οὖν ἐμὸν καὶ ἦττον
 ἀγανακτῶ· ὑπὲρ δὲ σοῦ, ἦν δ' ἐγώ, ὦ Χαρμίδη, πάνυ ἀγανακτῶ,
 εἰ σὺ τοιοῦτος ὧν τὴν ἰδέαν καὶ πρὸς τούτῳ τὴν ψυχὴν σωφρο-
 νέστατος, μηδὲν ὀνήσει ἀπὸ ταύτης τῆς σωφροσύνης μηδέ τί σε
 ὠφελήσει ἐν τῷ βίῳ παρούσα. ἔτι δὲ μᾶλλον ἀγανακτῶ ὑπὲρ 15
 τῆς ἐπῳδῆς, ἣν παρὰ τοῦ Θρακῶς ἔμαθον, εἰ μηδενὸς ἀξίου πράγ-
 ματος οὔσαν αὐτὴν μετὰ πολλῆς σπουδῆς ἐμάνθανον. ταῦτ'
 οὖν πάνυ μὲν οὐκ οἶομαι οὕτως ἔχειν, ἀλλ' ἐμὲ φαῦλον εἶναι
 ζητητὴν· ἐπεὶ τὴν γε σωφροσύνην μέγα τι ἀγαθὸν εἶναι, καὶ
 εἶπερ γε ἔχεις αὐτό, μακάριον εἶναί σε. ἀλλ' ὄρα εἰ ἔχεις τε 20
 καὶ μηδὲν δέει τῆς ἐπῳδῆς· εἰ γὰρ ἔχεις, μᾶλλον ἂν ἔγωγέ σοι
 συμβουλεύσαιμι ἐμὲ μὲν λῆρον ἡγείσθαι εἶναι καὶ ἀδύνατον
 λόγῳ ὁτιοῦν ζητεῖν, σεαυτὸν δέ, ὅσῳ περ σωφρονέστερος εἶ,
 τοσοῦτῳ εἶναι καὶ εὐδαιμονέστερον.

24. Καὶ ὁ Χαρμίδης, Ἄλλὰ μὰ Δία, ἣ δ' ὅς, ἐγωγε, ὦ Σώ- 25
 κρατες, οὐκ οἶδα οὔτ' εἰ ἔχω οὔτ' εἰ μὴ ἔχω. πῶς γὰρ ἂν
 εἰδείην ὃ γε μὴδ' ὑμεῖς οἰοί τέ ἐστε ἐξευρεῖν ὃ τί ποτ' ἔστιν,
 ὡς φῆς σύ; ἐγὼ μέντοι οὐ πάνυ σοι πείθομαι, καὶ ἐμᾶντόν,
 ὦ Σώκρατες, πάνυ οἶμαι δεῖσθαι τῆς ἐπῳδῆς, καὶ τό γ' ἐμὸν
 οὐδὲν κωλύει ἐπάδεσθαι ὑπὸ σοῦ ὅσαι ἡμέραι, ἕως ἂν φῆς σὺ 30
 ἰκανῶς ἔχειν. Εἶπεν· ἀλλ', ἔφη ὁ Κριτίας, ὦ Χαρμίδη, δρᾶ
 τοῦτο· ἔμοιγ' ἔσται τοῦτο τεκμήριον ὅτι σωφρονεῖς, ἦν ἐπάδειν
 παρέχῃς Σωκράτει καὶ μὴ ἀπολείπη τούτου μήτε μέγα μήτε
 μικρόν. Ὡς ἀκολουθήσοντος, ἔφη, καὶ μὴ ἀπολειφθέντος·

δεινὰ γὰρ ἂν ποιοίην, εἰ μὴ πειθοίμην σοὶ τῷ ἐπιτρόπῳ καὶ
 μὴ ποιοίην ἃ κελεύεις. Ἄλλὰ μήν, ἔφη, κελεύω ἔγωγε. Ποι-
 ήσω τοίνυν, ἔφη, ἀπὸ ταυτησὶ τῆς ἡμέρας ἀρξάμενος. Οὗτοι,
 ἦν δ' ἐγώ, τί βουλευέσθον ποιεῖν; Οὐδέν, ἔφη ὁ Χαρμίδης,
 5 ἀλλὰ βεβουλεύμεθα. Βιάσει ἄρα, ἦν δ' ἐγώ, καὶ οὐδ' ἀνά-
 κρισίν μοι δώσεις; Ὡς βιασομένου, ἔφη, ἐπειδήπερ ὅδε γε
 ἐπιτάττει· πρὸς ταῦτα σὺ αὖ βουλεύου ὃ τι ποιήσεις. Ἄλλ'
 οὐδεμία, ἔφην ἐγώ, λείπεται βουλή· σοὶ γὰρ ἐπιχειροῦντι
 πράττειν ὁτιοῦν καὶ βιαζομένῳ οὐδεὶς οἶός τ' ἔσται ἐναντιοῦ-
 10 σθαι ἀνθρώπων. Μὴ τοίνυν, ἦ δ' ὅς, μηδὲ σὺ ἐναντιοῦ. Οὐ
 τοίνυν, ἦν δ' ἐγώ, ἐναντιώσομαι.

ΛΑΧΗΣ

ἢ περὶ ἀνδρείας.

TIME: About 420 B.C. (v. Introd., p. xviii). PLACE: A palaestra.

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΛΥΣΙΜΑΧΟΣ, ΜΕΛΗΣΙΑΣ, ΝΙΚΙΑΣ, ΛΑΧΗΣ, ΠΑΙΔΕΣ ΛΥΣΙ-
ΜΑΧΟΥ ΚΑΙ ΜΕΛΗΣΙΟΥ, ΣΩΚΡΑΤΗΣ.

1. Τεθέασθε μὲν τὸν ἄνδρα μαχόμενον ἐν ὄπλοις, ὃ Νικία τε καὶ Λάχης· οὐ δ' ἔνεκα ὑμᾶς ἐκελεύσαμεν συνθεάσασθαι ἐγώ τε καὶ Μελησίας ὅδε, τότε μὲν οὐκ εἶπομεν, νῦν δ' ἐροῦμεν. ἡγούμεθα γὰρ χρῆναι πρὸς γε ὑμᾶς παρρησιάζεσθαι. εἰσὶ γὰρ τινες οἱ τῶν τοιούτων καταγελῶσι, καὶ ἐάν τις αὐτοῖς συμβου- 5
λεύσῃται, οὐκ ἂν εἶποιεν ἂ νοοῦσιν, ἀλλὰ στοχαζόμενοι τοῦ συμβουλευομένου ἄλλα λέγουσι παρὰ τὴν αὐτῶν δόξαν· ὑμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἱκανοὺς γινῶναι καὶ γινόντας ἀπλῶς ἂν εἰπεῖν ἂ δοκεῖ ὑμῖν, οὕτω παρελάβομεν ἐπὶ τὴν συμβουλήν περι ὧν μέλλομεν ἀνακοινοῦσθαι. ἔστιν οὖν τοῦτο, περὶ οὗ πάλαι 10
τοσαῦτα προοιμιάζομαι, τόδε. ἡμῖν εἰσὶν ὑεῖς οὗτοί, ὅδε μὲν τοῦδε, πάππου ἔχων ὄνομα Θουκυδίδης, ἐμὸς δὲ αὖ ὅδε· παπ-
πῶν δὲ καὶ οὗτος ὄνομ' ἔχει τούμου πατρός· Ἀριστείδην γὰρ αὐτὸν καλοῦμεν. ἡμῖν οὖν τούτων δέδοκται ἐπιμεληθῆναι ὡς οἶόν τε μάλιστα, καὶ μὴ ποιῆσαι ὅπερ οἱ πολλοί, ἐπειδὴ μειρά- 15
κια γέγονεν, ἀνεῖναι αὐτοὺς ὃ τι βούλονται ποιεῖν, ἀλλὰ νῦν δὴ καὶ ἄρχεσθαι αὐτῶν ἐπιμελεῖσθαι καθ' ὅσον οἰοί τ' ἐσμέν. εἰ-
δότες οὖν καὶ ὑμῖν ὑεῖς ὄντας *εἰς συμβουλήν ὑμᾶς παρεκαλέ-
σαμεν ὅτι* ἡγησάμεθα μεμεληκέναι περὶ αὐτῶν, εἴπερ τισὶν ἄλλοις, πῶς ἂν θεραπευθέντες γένοιτο ἄριστοι· εἰ δ' ἄρα 20
πολλάκις μὴ προσεσχέκατε τὸν νοῦν τῷ τοιούτῳ, ὑπομνήσοντες

ὅτι οὐ χρὴ αὐτοῦ ἀμελεῖν, καὶ παρακαλοῦντες ὑμᾶς ἐπὶ τὸ ἐπιμελείαν τινα ποιήσασθαι τῶν ὑέων κοινῇ μεθ' ἡμῶν.

2. Ὅθεν δὲ ἡμῖν ταῦτ' ἔδοξεν, ὦ Νικία τε καὶ Λάχης, χρὴ ἀκοῦσαι, κὰν ἢ ὀλίγω μακρότερα. συσσιτοῦμεν γὰρ δὴ ἐγὼ τε
 5 καὶ Μελησίας ὅδε, καὶ ἡμῖν τὰ μειράκια παρασιτεῖ. ὅπερ οὖν καὶ ἀρχόμενος εἶπον τοῦ λόγου, παρρησιασόμεθα πρὸς ὑμᾶς. ἡμῶν γὰρ ἐκάτερος περὶ τοῦ ἑαυτοῦ πατρός πολλὰ καὶ καλὰ ἔργα ἔχει λέγειν πρὸς τοὺς νεανίσκους, καὶ ὅσα ἐν πολέμῳ εἰργάσαντο καὶ ὅσα ἐν εἰρήνῃ, διοικοῦντες τά τε τῶν συμμάχων
 10 καὶ τὰ τῆς πόλεως· ἡμέτερα δ' αὐτῶν ἔργα οὐδέτερος ἔχει λέγειν. ταῦτα δὲ ὑπαισχυνόμεθά τε τούσδε καὶ αἰτιώμεθα τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶων τρυφᾶν, ἐπειδὴ μειράκια ἐγεγυόμεθα, τὰ δὲ τῶν ἄλλων πράγματα ἔπραττον· καὶ τοῖσδε τοῖς νεανίσκοις αὐτὰ ταῦτα ἐνδεικνύμεθα, λέγοντες ὅτι, εἰ μὲν ἀμε-
 15 λήσουσιν ἑαυτῶν καὶ μὴ πείσονται ἡμῖν, ἀκλειεῖς γενήσονται, εἰ δ' ἐπιμελήσονται, τάχ' ἂν τῶν ὀνομάτων ἀξιοὶ γένοιτο ἃ ἔχουσιν. οὗτοι μὲν οὖν φασὶν πείσεσθαι· ἡμεῖς δὲ δὴ τοῦτο σκοποῦμεν, τί ἂν οὗτοι μαθόντες ἢ ἐπιτηδεύσαντες ὃ τι ἄριστοι γένοιτο. εἰσηγήσατο οὖν τις ἡμῖν καὶ τοῦτο τὸ μάθημα, ὅτι
 20 καλὸν εἶη τῷ νέῳ μαθεῖν ἐν ὄπλοις μάχεσθαι· καὶ ἐπῆνει τοῦτον ὃν νῦν ὑμεῖς ἐθεάσασθε ἐπιδεικνύμενον, κἄτ' ἐκέλευε θεάσασθαι. ἔδοξε δὲ χρῆναι αὐτούς τε ἐλθεῖν ἐπὶ θέαν τάνδρὸς καὶ ὑμᾶς συμπαραλαβεῖν ἅμα μὲν συνθεατάς, ἅμα δὲ συμβούλους τε καὶ κοινωνούς, ἐὰν βούλησθε, περὶ τῆς τῶν ὑέων ἐπιμελείας.
 25 ταῦτ' ἐστὶν ἃ ἐβουλόμεθα ὑμῖν ἀνακοινώσασθαι. ἤδη οὖν ὑμέτερον μέρος συμβουλεύειν καὶ περὶ τούτου τοῦ μαθήματος, εἴτε δοκεῖ χρῆναι μανθάνειν εἴτε μή, καὶ περὶ τῶν ἄλλων, εἴ τι ἔχετε ἐπαινέσαι μάθημα νέῳ ἀνδρὶ ἢ ἐπιτήδευμα, καὶ περὶ τῆς κοινωνίας λέγειν ὁποῖόν τι ποιήσετε.

30 3. ΝΙ. Ἐγὼ μὲν, ὦ Λυσίμαχε καὶ Μελησία, ἐπαινῶ τε ὑμῶν τὴν διάνοιαν καὶ κοινωνεῖν ἐτοῖμος, οἶμαι δὲ καὶ Λάχητα τόνδε.

ΛΑ. Ἀληθῆ γὰρ οἶει, ὦ Νικία. ὥς ὃ γε ἔλεγεν ὁ Λυσίμαχος ἄρτι περὶ τοῦ πατρὸς τοῦ αὐτοῦ τε καὶ τοῦ Μελησίου,

πάνυ μοι δοκεῖ εὖ εἰρήσθαι καὶ εἰς ἐκείνους καὶ εἰς ἡμᾶς καὶ εἰς ἅπαντας ὅσοι τὰ τῶν πόλεων πράττουσιν, ὅτι αὐτοῖς σχεδόν τι ταῦτα συμβαίνει, ἃ οὗτος λέγει, καὶ περὶ παῖδας καὶ περὶ τᾶλλα ἴδια, ὀλιγώρως τε καὶ ἀμελῶς διατίθασθαι. ταῦτα μὲν οὖν καλῶς λέγεις, ὦ Λυσίμαχε· ὅτι δ' ἡμᾶς μὲν συμβούλους 5 παρακαλεῖς ἐπὶ τὴν τῶν νεανίσκων παιδείαν, Σωκράτη δὲ τόνδε οὐ παρακαλεῖς, θαυμάζω, πρῶτον μὲν ὄντα δημότην, ἔπειτα ἐνταῦθα ἀεὶ τὰς διατριβὰς ποιούμενον, ὅπου τί ἐστι τῶν τοιούτων ὧν σὺ ζητεῖς περὶ τοὺς νέους ἢ μάθημα ἢ ἐπιτήδευμα καλόν.

ΛΥ. Πῶς λέγεις, ὦ Λάχης; Σωκράτης γὰρ ὅδε τινὸς τῶν 10 τοιούτων ἐπιμέλειαν πεποιήται;

ΛΑ. Πάνυ μὲν οὖν, ὦ Λυσίμαχε.

ΝΙ. Τοῦτο μὲν σοι κἂν ἐγὼ ἔχοιμι εἰπεῖν οὐ χεῖρον Λάχης- 15 τοσ· καὶ γὰρ αὐτῷ μοι ἔναγχος ἄνδρα προὔξενεσε τῷ ὑεὶ διδάσκαλον μουσικῆς, Ἀγαθοκλέους μαθητὴν Δάμωνα, ἀνδρῶν χαριέστατον οὐ μόνον τὴν μουσικὴν, ἀλλὰ καὶ τᾶλλα ὅποσα βούλει ἄξιον συνδιατρίβειν τηλικούτοις νεανίσκοις.

4. ΛΥ. Οὔτοι, ὦ Σώκρατες τε καὶ Νικία καὶ Λάχης, οἱ ἡλί- 20 κοὶ ἐγὼ ἔτι γινώσκωμεν τοὺς νεωτέρους, ἅτε κατ' οἰκίαν τὰ πολλὰ διατρίβοντες ὑπὸ τῆς ἡλικίας· ἀλλ' εἴ τι καὶ σύ, ὦ παῖ Σωφρονίσκου, ἔχεις τῷδε τῷ σαυτοῦ δημότῃ ἀγαθὸν συμβουλευ- 25 σαι, χρῆ συμβουλευεῖν. δίκαιος δ' εἶ· καὶ γὰρ πατρικὸς ἡμῖν φίλος τυγχάνεις ὧν· ἀεὶ γὰρ ἐγὼ καὶ ὁ σὸς πατὴρ ἑταίρω τε καὶ φίλω ἦμεν, καὶ πρότερον ἐκείνος ἐτελεύτησε, πρὶν τι ἐμοὶ διενεχθῆναι. περιφέρει δέ τίς με καὶ μνήμη ἄρτι τῶνδε λεγόν- 30 των· τὰ γὰρ μειράκια τάδε πρὸς ἀλλήλους οἴκοι διαλεγόμενοι θαμὰ ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν· οὐ μέντοι πώποτε αὐτοὺς ἀνηρώτησα, εἰ τὸν Σωφρονίσκου λέγοιεν. ἀλλ', ὦ παῖδες, λέγετέ μοι, ὅδ' ἐστὶ Σωκράτης, περὶ οὐ ἐκάστοτε μέμνησθε;

ΠΑΙ. Πάνυ μὲν οὖν, ὦ πάτερ, οὗτος.

ΛΥ. Εὖ γε νῆ τὴν Ἑραν, ὦ Σώκρατες, ὅτι ὀρθοῖς τὸν πατέρα, 35 ἄριστον ἀνδρῶν ὄντα, καὶ ἄλλως καὶ δὴ καὶ ὅτι οἰκεία τά τε σὰ ἡμῖν ὑπάρξει καὶ σοὶ τὰ ἡμέτερα.

ΛΑ. Καὶ μὴν, ὦ Λυσίμαχε, μὴ ἀφίεσό γε τὰνδρός· ὡς ἐγὼ καὶ ἄλλοθί γε αὐτὸν ἐθεασάμην οὐ μόνον τὸν πατέρα ἀλλὰ καὶ τὴν πατρίδα ὀρθοῦντα· ἐν γὰρ τῇ ἀπὸ Δηλίου φυγῇ μετ' ἐμοῦ συνανεχώρει, καὶ γὰρ σοὶ λέγω ὅτι εἰ *οἱ* ἄλλοι ἤθελον τοιοῦτοι εἶναι, ὀρθὴ ἂν ἡμῶν ἢ πόλις ἦν καὶ οὐκ ἂν ἔπεσε τότε τοιοῦτον πτώμα.

ΛΥ. ὦ Σώκρατες, οὗτος μέντοι ὁ ἔπαινός ἐστιν καλός, ὃν σὺ νῦν ἐπαινεῖς ὑπ' ἀνδρῶν ἀξίων πιστεῦσθαι καὶ εἰς ταῦτα εἰς ἃ οὗτοι ἐπαινοῦσιν. εὖ οὖν ἴσθι ὅτι ἐγὼ ταῦτα ἀκούων
10 χαίρω ὅτι εὐδοκιμεῖς, καὶ σὺ δὲ ἡγοῦ με ἐν τοῖς γ' εὐνουστάτοις σοὶ εἶναι. χρῆν μὲν οὖν καὶ πρότερόν σε φοιτᾶν αὐτὸν παρ' ἡμᾶς καὶ οἰκείους ἡγεῖσθαι, ὥσπερ τὸ δίκαιον· νῦν δ' οὖν ἀπὸ τῆσδε τῆς ἡμέρας, ἐπειδὴ ἀνεγνωρίσαμεν ἀλλήλους, μὴ ἄλλως ποίει, ἀλλὰ σύνισθί τε καὶ γνώριζε καὶ ἡμᾶς καὶ τούσδε τοὺς
15 νεωτέρους, ὅπως ἂν διασφύζητε καὶ ὑμεῖς τὴν ἡμετέραν φιλίαν. ταῦτα μὲν οὖν καὶ σὺ ποιήσεις καὶ ἡμεῖς σε καὶ αὐθις ὑπομνήσομεν· περὶ δὲ ὧν ἠρξάμεθα τί φατε; τί δοκεῖ; τὸ μάθημα τοῖς μειρακίοις ἐπιτήδειον εἶναι ἢ οὐ, τὸ μαθεῖν ἐν ὄπλοις μάχεσθαι;

20 5. ΣΩ. Ἄλλα καὶ τούτων πέρι, ὦ Λυσίμαχε, ἔγωγε πειράσομαι συμβουλεύειν ἄν τι δύνωμαι, καὶ αὐτὸ ἃ προκαλεῖ πάντα ποιεῖν. δικαιοτάτου μέντοι μοι δοκεῖ εἶναι, ἐμὲ νεώτερον ὄντα τῶνδε καὶ ἀπειρότερον τούτων ἀκούειν πρότερον τί λέγουσιν καὶ
25 μανθάνειν παρ' αὐτῶν· ἐὰν δ' ἔχω τι ἄλλο παρὰ τὰ ὑπὸ τούτων λεγόμενα, τότε ἤδη διδάσκειν καὶ πείθειν καὶ σὲ καὶ τούτους. ἀλλ', ὦ Νικία, τί οὐ λέγει πότερος ὑμῶν;

ΝΙ. Ἄλλ' οὐδὲν κωλύει, ὦ Σώκρατες. δοκεῖ γὰρ ἐμοὶ τοῦτο τὸ μάθημα τοῖς νέοις ὠφέλιμον εἶναι ἐπίστασθαι πολλαχῆ. καὶ γὰρ τὸ μὴ ἄλλοθι διατρίβειν, ἐν οἷς δὴ φιλοῦσιν οἱ νέοι τὰς
30 διατριβὰς ποιεῖσθαι, ὅταν σχολὴν ἄγωσιν, ἀλλ' ἐν τούτῳ, εὖ ἔχει, ὅθεν καὶ τὸ σῶμα βέλτιον ἴσχειν ἀνάγκη — οὐδενὸς γὰρ τῶν γυμνασίων φαυλότερον οὐδ' ἐλάττω πόνον ἔχει — καὶ ἅμα προσήκει μάλιστα' ἐλευθέρῳ τούτῳ τε τὸ γυμνάσιον καὶ ἡ ἵππικῆ· οὐ γὰρ ἀγῶνος ἀθληταὶ ἐσμεν καὶ ἐν οἷς ἡμῖν ὁ ἀγὼν

πρόκειται, μόνοι οὔτοι γυμνάζονται οἱ ἐν τούτοις τοῖς περὶ τὸν πόλεμον ὀργάνοις γυμναζόμενοι. ἔπειτα ὀνήσει μὲν τι τοῦτο τὸ μάθημα καὶ ἐν τῇ μάχῃ αὐτῇ, ὅταν ἐν τάξει δέῃ μάχεσθαι μετὰ πολλῶν ἄλλων· μέγιστον μέντοι αὐτοῦ ὄφελος, ὅταν λυθῶσιν αἱ τάξεις καὶ ἤδη τινὰ δέῃ μόνον πρὸς μόνον ἢ διώκοντα ἀμυνομένῳ τινὶ ἐπιθέσθαι ἢ καὶ ἐν φυγῇ ἐπιτιθεμένου ἄλλου ἀμύνασθαι αὐτόν· οὐ τὰν ὑπὸ γε ἐνὸς εἰς ὁ τοῦτ' ἐπιστάμενος οὐδὲν ἂν πάθοι, ἴσως δ' οὐδὲ ὑπὸ πλειόνων, ἀλλὰ πανταχῇ ἂν ταύτῃ πλεονεκτοῖ. ἔτι δὲ καὶ εἰς ἄλλου καλοῦ μαθήματος ἐπιθυμίαν παρακαλεῖ τὸ τοιοῦτον· πᾶς γὰρ ἂν μαθῶν ἐν ὅπλοις μάχεσθαι ἐπιθυμήσειε καὶ τοῦ ἐξῆς μαθήματος τοῦ περὶ τὰς τάξεις, καὶ ταῦτα λαβὼν καὶ φιλοτιμηθεὶς ἐν αὐτοῖς ἐπὶ πᾶν ἂν τὸ περὶ τὰς στρατηγίας ὀρμήσειε· καὶ ἤδη δῆλον ὅτι τὰ τούτων ἐχόμενα καὶ μαθήματα πάντα καὶ ἐπιτηδεύματα καὶ καλὰ καὶ πολλοῦ ἄξια ἀνδρὶ μαθεῖν τε καὶ ἐπιτηδεύσαι, ὧν καθηγήσαιτ' ἂν τοῦτο τὸ μάθημα. προσθήσομεν δ' αὐτῷ οὐ σμικρὰν προσθήκην, ὅτι πάντα ἄνδρα ἐν πολέμῳ καὶ θαρραλεώτερον καὶ ἀνδρειότερον ἂν ποιήσειεν αὐτὸν αὐτοῦ οὐκ ὀλίγῳ αὐτῇ ἢ ἐπιστήμῃ. μὴ ἀτιμάσωμεν δὲ εἰπεῖν, εἰ καὶ τῷ σμικρότερον δοκεῖ εἶναι, ὅτι καὶ εὐσχημονέστερον ἐνταῦθα οὐ χρή τὸν ἄνδρα εὐσχημονέστερον φαίνεσθαι, οὐ ἅμα καὶ δεινότερος τοῖς ἐχθροῖς φανείται διὰ τὴν εὐσχημοσύνην. ἐμοὶ μὲν οὖν, ὦ Λυσίμαχε, ὥσπερ λέγω, δοκεῖ τε χρῆναι διδάσκειν τοὺς νεανίσκους ταῦτα καὶ δι' ἃ δοκεῖ εἶρηκα· Λάχηςτος δ', εἴ τι παρὰ ταῦτα λέγει, κἂν αὐτὸς ἠδέως ἀκούσαιμι.

6. ΛΑ. Ἄλλ' ἔστι μὲν, ὦ Νικία, χαλεπὸν λέγειν περὶ ὄπου οὖν μαθήματος, ὡς οὐ χρή μανθάνειν· πάντα γὰρ ἐπίστασθαι ἀγαθὸν δοκεῖ εἶναι. καὶ δὴ καὶ τὸ ὀπλιτικὸν τοῦτο, εἰ μὲν ἔστιν μάθημα, ὅπερ φασὶν οἱ διδάσκοντες, καὶ οἶον Νικίας λέγει, χρή αὐτὸ μανθάνειν· εἰ δ' ἔστιν μὲν μὴ μάθημα, ἀλλ' ἐξαπατῶσιν οἱ ὑπισχνούμενοι, ἢ μάθημα μὲν τυγχάνει ὄν, μὴ μέντοι πᾶν σπουδαῖον, τί καὶ δέοι ἂν αὐτὸ μανθάνειν; λέγω δὲ ταῦτα περὶ αὐτοῦ εἰς τὰδε ἀποβλέψας, ὅτι οἶμαι ἐγὼ τοῦτο, εἰ τί ἦν, οὐκ ἂν λεληθέναι Λακεδαιμονίους, οἷς οὐδὲν ἄλλο μέλει

ἐν τῷ βίῳ ἢ τοῦτο ζητεῖν καὶ ἐπιτηδεύειν, ὅ τι ἂν μαθόντες καὶ
 ἐπιτηδεύσαντες πλεονεκτοῖεν τῶν ἄλλων περὶ τὸν πόλεμον. εἰ
 δ' ἐκείνους ἐλελήθειν, ἀλλ' οὐ τούτους γε τοὺς διδασκάλους
 αὐτοῦ ἠελλήθειν αὐτὸ τοῦτο, ὅτι ἐκείνοι μάλιστα τῶν Ἑλλήνων
 5 σπουδάζουσιν ἐπὶ τοῖς τοιούτοις καὶ ὅτι παρ' ἐκείνοις ἂν τις
 τιμηθεὶς εἰς ταῦτα καὶ παρὰ τῶν ἄλλων πλείστ' ἂν ἐργάζοιτο
 χρήματα, ὥσπερ γε καὶ τραγωδίας ποιητῆς παρ' ἡμῖν τιμηθεὶς.
 τοιγάρτοι ὅς ἂν οἴηται τραγωδίαν καλῶς ποιεῖν, οὐκ ἔξωθεν
 κύκλῳ περὶ τὴν Ἀττικὴν κατὰ τὰς ἄλλας πόλεις ἐπιδεικνύ-
 10 μενος περιέρχεται, ἀλλ' εὐθύς δεῦρο φέρεται καὶ τοῖσδ' ἐπιδεί-
 κνυσιν εἰκότως· τοὺς δὲ ἐν ὅπλοις μαχομένους ἐγὼ τούτους ὀρῶ
 τὴν μὲν Λακεδαίμονα ἡγουμένους εἶναι ἄβατον ἱερόν καὶ οὐδὲ
 ἄκρω ποδὶ ἐπιβαίνοντας, κύκλῳ δὲ περιούοντας αὐτὴν καὶ πᾶσι
 μᾶλλον ἐπιδεικνυμένους, καὶ μάλιστα τούτοις οἱ κἂν αὐτοὶ
 15 ὁμολογήσειαν πολλοὺς σφῶν προτέρους εἶναι πρὸς τὰ τοῦ
 πολέμου.

7. Ἐπειτα, ὦ Λυσίμαχε, οὐ πάνυ ὀλίγοις ἐγὼ τούτων παρα-
 γέγονα ἐν αὐτῷ τῷ ἔργῳ, καὶ ὀρῶ οἰοῖ εἶσιν. ἔξεστι δὲ καὶ
 αὐτόθεν ἡμῖν σκέψασθαι. ὥσπερ γὰρ ἐπίτηδες οὐδεὶς πώποτ'
 20 εὐδόκιμος γέγονεν ἐν τῷ πολέμῳ ἀνὴρ τῶν τὰ ὀπλιτικὰ ἐπιτη-
 δευσάντων. καίτοι εἰς γε τᾶλλα πάντα ἐκ τούτων οἱ ὀνομαστοὶ
 γίνονται, ἐκ τῶν ἐπιτηδευσάντων ἕκαστα· οὗτοι δ', ὡς εἰκοι,
 παρὰ τοὺς ἄλλους οὕτω σφόδρα εἰς τοῦτο δεδυστυχήκασιν.
 ἐπεὶ καὶ τοῦτον τὸν Στησίλεων, ὃν ὑμεῖς μετ' ἐμοῦ ἐν τοσοῦτῳ
 25 ὄχλῳ ἐθεάσασθε ἐπιδεικνύμενον καὶ τὰ μεγάλα περὶ αὐτοῦ
 λέγοντα ἃ ἔλεγεν, ἐτέρωθι ἐγὼ κάλλιον ἐθεασάμην ἐν τῇ ἀλη-
 θείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον οὐχ ἐκόντα. προσβαλούσης
 γὰρ τῆς νεῶς ἐφ' ἣ ἐπεβάτευεν πρὸς ὀλκάδα τινά, ἐμάχετο ἔχων
 δορυδρέπανον, διαφέρων δὴ ὄπλον ἅτε καὶ αὐτὸς τῶν ἄλλων
 30 διαφέρων. τὰ μὲν οὖν ἄλλα οὐκ ἄξια λέγειν περὶ τάνδρος, τὸ
 δὲ σόφισμα τὸ τοῦ δρεπάνου τοῦ πρὸς τῇ λόγχῃ οἶον ἀπέβη.
 μαχομένου γὰρ αὐτοῦ ἐνέσχετό που ἐν τοῖς τῆς νεῶς σκεύεσιν
 καὶ ἀντελάβετο· εἴλκεν οὖν ὁ Στησίλεως βουλόμενος ἀπολύσαι,
 καὶ οὐχ οἷός τ' ἦν· ἡ δὲ ναῦς τὴν ναῦν παρήει. τέως μὲν οὖν

παρέθει ἐν τῇ νηϊ ἀντεχόμενος τοῦ δόρατος· ἐπεὶ δὲ δὴ παρη-
 μείβετο ἢ ναῦς τὴν ναῦν καὶ ἐπέσπα αὐτὴν τοῦ δόρατος ἐχό-
 μενον, ἐφίει τὸ δόρυ διὰ τῆς χειρός, ἕως ἄκρου τοῦ στύρακος
 ἀντελάβετο. ἦν δὲ γέλωσ καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὀλκάδος
 ἐπὶ τε τῷ σχήματι αὐτοῦ, καὶ ἐπειδὴ βαλόντος τινὸς λίθω παρὰ
 τοὺς πόδας αὐτοῦ ἐπὶ τὸ κατὰστρομα ἀφίεται τοῦ δόρατος, τότε
 ἤδη καὶ οἱ ἐκ τῆς τριήρους οὐκέτι οἰοί τ' ἦσαν τὸν γέλωτα κα-
 τέχειν, ὀρώντες αἰωρούμενον ἐκ τῆς ὀλκάδος τὸ δορυδρέπανον
 ἐκείνο. ἴσως μὲν οὖν εἶη ἂν τὶ ταῦτα, ὥσπερ Νικίας λέγει· οἷς
 δ' οὖν ἐγὼ ἐντετύχηκα, τοιαῦτ' ἄττα ἐστίν.

8. Ὁ οὖν καὶ ἐξ ἀρχῆς εἶπον, ὅτι εἴτε οὕτως μικρὰς ὠφελίας
 ἔχει μάθημα ὄν, εἴτε, μὴ ὄν, φασὶ καὶ προσποιοῦνται αὐτὸ εἶναι
 μάθημα, οὐκ ἄξιον ἐπιχειρεῖν μαθάνειν. καὶ γὰρ οὖν μοι δοκεῖ,
 εἰ μὲν δειλὸς τις ὢν οἴοιτο αὐτὸν ἐπίστασθαι, θρασύτερός ἂν
 δι' αὐτὸ γενόμενος ἐπιφανέστερος γένοιτο οἶος ἦν· εἰ δὲ ἀν-
 δρεῖος, φυλαττόμενος ἂν ὑπὸ τῶν ἀνθρώπων, εἰ καὶ σμικρὸν
 ἐξαμάρτοι, μεγάλας ἂν διαβολὰς ἴσχειν· ἐπίφθονος γὰρ ἢ
 προσποίησις τῆς τοιαύτης ἐπιστήμης, ὥστ' εἰ μὴ τι θαυμαστὸν
 ὅσον διαφέρει τῇ ἀρετῇ τῶν ἄλλων, οὐκ ἔσθ' ὅπως ἂν τις φύγοι
 τὸ καταγέλαστος γενέσθαι, φάσκων ἔχειν ταύτην τὴν ἐπιστή-
 μην. τοιαύτη τις ἔμοιγε δοκεῖ, ὦ Λυσίμαχε, ἢ περὶ τοῦτο τὸ
 μάθημα εἶναι σπουδῆ· χρὴ δ' ὅπερ σοι ἐξ ἀρχῆς ἔλεγον, καὶ
 Σωκράτη τόνδε μὴ ἀφιέναι, ἀλλὰ δεῖσθαι συμβουλεύειν ὅπη
 δοκεῖ αὐτῷ περὶ τοῦ προκειμένου.

ΛΥ. Ἀλλὰ δέομαι ἐγώ γε, ὦ Σώκρατες· καὶ γὰρ ὥσπερ ἔτι
 τοῦ διακρινούντος δοκεῖ μοι δεῖν ἡμῖν ἢ βουλή. εἰ μὲν γὰρ
 συνεφερέσθην τῷδε, ἦπτον ἂν τοῦ τοιοῦτου ἔδει· νῦν δέ—τὴν
 ἐναντίαν γάρ, ὡς ὀρᾶς, Λάχης Νικία ἔθετο—εὖ δὲ ἔχει ἀκού-
 σαι καὶ σοῦ, ποτέρῳ τοῖν ἀνδροῖν σύμφηφος εἶ.

9. ΣΩ. Τί δέ, ὦ Λυσίμαχε; ὅποτερ' ἂν οἱ πλείους ἐπαινώ-
 σιν ἡμῶν, τούτοις μέλλεις χρῆσθαι;

ΛΥ. Τί γὰρ ἂν τις καὶ ποιῶι, ὦ Σώκρατες;

ΣΩ. Ἡ καὶ σύ, ὦ Μελησία, οὕτως ἂν ποιῶις; κἂν εἴ τις
 περὶ ἀγωνίας τοῦ ὑέος σοι βουλή εἶη τί χρὴ ἀσκεῖν, ἄρα τοῖς

πλείοσιν ἂν ἡμῶν πείθιοι, ἢ 'κείνῳ ὅστις τυγχάνει ὑπὸ παιδο-
 τρίβῃ ἀγαθῶ πεπαιδευμένος καὶ ἡσκηκῶς;

ΜΕ. Ἐκείνῳ εἰκός γε, ὦ Σώκρατες.

ΣΩ. Αὐτῷ ἄρ' ἂν μᾶλλον πείθιοι ἢ τέτταρσιν οὖσιν
 5 ἡμῖν;

ΜΕ. Ἴσως.

ΣΩ. Ἐπιστήμη γὰρ οἶμαι δεῖ κρίνεσθαι ἀλλ' οὐ πλήθει τὸ
 μέλλον καλῶς κριθήσεσθαι.

ΜΕ. Πῶς γὰρ οὖν;

10 ΣΩ. Οὐκοῦν καὶ νῦν χρὴ πρῶτον αὐτὸ τοῦτο σκέψασθαι, εἰ
 ἔστιν τις ἡμῶν τεχνικὸς περὶ οὗ βουλευόμεθα, ἢ οὐ· καὶ εἰ μὲν
 ἔστιν, ἐκείνῳ πείθεσθαι ἐνὶ ὄντι, τοὺς δ' ἄλλους εἶαν· εἰ δὲ μή,
 ἄλλον τινὰ ζητεῖν. ἢ περὶ σμικροῦ οἶεσθε νυνὶ κινδυνεύειν καὶ
 15 ὑμετέρων μέγιστον ὄν τυγχάνει; ὑέων γὰρ που ἢ χρηστῶν ἢ
 τὰναντία γενομένων καὶ πᾶς ὁ οἶκος ὁ τοῦ πατρὸς οὕτως οἰκῆ-
 σεται, ὅποιοι ἂν τινες οἱ παῖδες γένωνται.

ΜΕ. Ἀληθῆ λέγεις.

ΣΩ. Πολλὴν ἄρα δεῖ προμηθίαν αὐτοῦ ἔχειν.

20 ΜΕ. Πάνυ γε.

ΣΩ. Πῶς οὖν, ὃ ἐγὼ ἄρτι ἔλεγον, ἐσκοποῦμεν ἂν, εἰ ἐβου-
 λόμεθα σκέψασθαι τίς ἡμῶν περὶ ἀγωνίαν τεχνικώτατος; ἄρ'
 οὐχ ὁ μαθὼν καὶ ἐπιτηδεύσας, ᾧ καὶ διδάσκαλοι ἀγαθοὶ γεγο-
 νότες ἦσαν αὐτοῦ τούτου;

25 ΜΕ. Ἐμοιγε δοκεῖ.

ΣΩ. Οὐκοῦν ἔτι πρότερον, τίνος ὄντος τούτου ζητοῦμεν τοὺς
 διδασκάλους;

ΜΕ. Πῶς λέγεις;

30 10. ΣΩ. Ὡς ἴσως μᾶλλον κατάδηλον ἔσται. οὐ μοι δοκεῖ
 ἐξ ἀρχῆς ἡμῖν ὠμολογήσθαι, τί ποτ' ἔστιν περὶ οὗ βουλευόμεθα
 καὶ σκεπτόμεθα, ὅστις ἡμῶν τεχνικὸς καὶ τούτου ἕνεκα διδα-
 σκάλους ἐκτήσατο, καὶ ὅστις μή.

ΝΙ. Οὐ γάρ, ὦ Σώκρατες, περὶ τοῦ ἐν ὄπλοις μάχεσθαι
 σκοποῦμεν, εἴτε χρὴ αὐτὸ τοὺς νεανίσκους μαυθάνειν εἴτε μή;

ΣΩ. Πάνυ μὲν οὖν, ὦ Νικία. ἀλλ' ὅταν περὶ φαρμάκου τίς του πρὸς ὀφθαλμοὺς σκοπῆται, εἴτε χρῆ αὐτὸ ὑπαλείφεσθαι εἴτε μὴ, πότερον οἶε τότε εἶναι τὴν βουλήν περὶ τοῦ φαρμάκου ἢ περὶ τῶν ὀφθαλμῶν;

ΝΙ. Περὶ τῶν ὀφθαλμῶν.

5

ΣΩ. Οὐκοῦν καὶ ὅταν ἵππῳ χαλινὸν σκοπῆται τις εἰ προσοιστέον ἢ μὴ, καὶ ὅποτε, τότε που περὶ τοῦ ἵππου βουλεύεται ἀλλ' οὐ περὶ τοῦ χαλινοῦ;

ΝΙ. Ἀληθῆ.

ΣΩ. Οὐκοῦν ἐνὶ λόγῳ ὅταν τίς τι ἕνεκά του σκοπῆ, περὶ 10 ἐκείνου ἢ βουλή τυγχάνει οὐσα οὐ ἕνεκα ἐσκόπει, ἀλλ' οὐ περὶ τοῦ ὃ ἕνεκα ἄλλου ἐζήτει.

ΝΙ. Ἀνάγκη.

ΣΩ. Δεῖ ἄρα καὶ τὸν σύμβουλον σκοπεῖν, ἄρα τεχνικός ἐστιν εἰς ἐκείνου θεραπείαν, οὐ ἕνεκα σκοποῦμεν ὃ σκοποῦμεν.

15

ΝΙ. Πάνυ γε.

ΣΩ. Οὐκοῦν νῦν φαμὲν περὶ μαθήματος σκοπεῖν τῆς ψυχῆς ἕνεκα τῆς τῶν νεανίσκων;

ΝΙ. Ναί.

ΣΩ. Ὅστις ἄρα ἡμῶν τεχνικός περὶ ψυχῆς θεραπείαν καὶ 20 οἶός τε καλῶς τοῦτο θεραπεῦσαι, καὶ ὅτῳ διδάσκαλοι ἀγαθοὶ γεγόνασιν τούτου, σκεπτέον.

ΛΑ. Τί δέ, ὦ Σώκρατες; οὐπω ἐώρακας ἄνευ διδασκάλων τεχνικωτέρους γεγονότας εἰς ἓνα ἢ μετὰ διδασκάλων;

ΣΩ. Ἐγώ γε, ὦ Λάχης· οἷς γε σὺ οὐκ ἂν ἐθέλοις πιστεῦσαι, 25 εἰ φαίεν ἀγαθοὶ εἶναι δημιουργοί, εἰ μὴ τί σοι τῆς αὐτῶν τέχνης ἔργον ἔχοιεν ἐπιδείξαι εὖ εἰργασμένον, καὶ ἐν καὶ πλείω.

ΛΑ. Τοῦτο μὲν ἀληθῆ λέγεις.

11. ΣΩ. Καὶ ἡμᾶς ἄρα δεῖ, ὦ Λάχης τε καὶ Νικία, ἐπειδὴ Λυσίμαχος καὶ Μελησίας εἰς συμβουλήν παρεκαλεσάτην ἡμᾶς 30 περὶ τοῖν υἱοῖν, προθυμούμενοι αὐτοῖν ὃ τι ἀρίστας γενέσθαι τὰς ψυχὰς, εἰ μὲν φαμεν ἔχειν, ἐπιδείξαι αὐτοῖς καὶ διδασκάλους οἵτινες ἡμῶν γεγόνασιν, *οἱ* αὐτοῖ πρῶτον ἀγαθοὶ ὄντες καὶ πολλῶν νέων τεθεραπευκότες ψυχὰς ἔπειτα καὶ

ἡμᾶς διδάξαντες φαίνονται· ἢ εἴ τις ἡμῶν αὐτῶν ἑαυτῷ διδά-
 σκαλον μὲν οὐ φησι γεγονέναι, ἀλλ' οὖν ἔργα αὐτὸς αὐτοῦ
 ἔχει εἰπεῖν, καὶ ἐπιδείξαι, τίνες Ἀθηναίων ἢ τῶν ξένων, ἢ
 δούλοι ἢ ἐλεύθεροι, δι' ἐκείνον ὁμολογουμένως ἀγαθοὶ γεγόνα-
 5 σιν· εἰ δὲ μηδὲν ἡμῖν τούτων ὑπάρχει, ἄλλους κελεύειν ζητεῖν
 καὶ μὴ ἐν ἐταίρων ἀνδρῶν ὑέσιν κινδυνεύειν διαφθείροντας τὴν
 μεγίστην αἰτίαν ἔχειν ὑπὸ τῶν οἰκειοτάτων. ἐγὼ μὲν οὖν, ὦ
 Λυσίμαχε τε καὶ Μελησία, πρῶτος περὶ ἔμαντοῦ λέγω ὅτι
 διδάσκαλός μοι οὐ γέγονε τούτου πέρι. καίτοι ἐπιθυμῶ γε τοῦ
 10 πράγματος ἐκ νέου ἀρξάμενος. ἀλλὰ τοῖς μὲν σοφισταῖς οὐκ
 ἔχω τελεῖν μισθούς, οὔπερ μόνοι ἐπηγγέλλοντό με οἰοί τ' εἶναι
 ποιῆσαι καλόν τε καὶ ἀγαθόν· αὐτὸς δ' αὖ εὐρεῖν τὴν τέχνην ἀδύ-
 νατῶ ἔτι νυνί. εἰ δὲ Νικίας ἢ Λάχης ἠύρηκεν ἢ μεμάθηκεν,
 οὐκ ἂν θαυμάσαιμι· καὶ γὰρ χρήμασιν ἐμοῦ δυνατώτεροι, ὥστε
 15 μαθεῖν παρ' ἄλλων, καὶ ἅμα πρεσβύτεροι, ὥστε ἤδη ἠύρηκεναι.
 δοκοῦσι δὴ μοι δυνατοὶ εἶναι παιδεῦσαι ἄνθρωπον· οὐ γὰρ ἂν
 ποτε ἀδεῶς ἀπεφαίνοντο περὶ ἐπιτηδευμάτων νέῳ χρηστῶν τε
 καὶ πονηρῶν, εἰ μὴ αὐτοῖς ἐπίστευον ἰκανῶς εἰδέναι. τὰ μὲν
 οὖν ἄλλα ἔγωγε τούτοις πιστεύω· ὅτι δὲ διαφέρεσθον ἄλλη-
 20 λωιν, ἐθαύμασα. τοῦτο οὖν σου ἐγὼ ἀντιδέομαι, ὦ Λυσίμαχε,
 καθάπερ ἄρτι Λάχης μὴ ἀφίεσθαί σε ἐμοῦ διεκελεύετο ἀλλὰ
 ἐρωτᾶν, καὶ ἐγὼ νῦν παρακελεύομαι σοι μὴ ἀφίεσθαί Λάχηςτος
 μηδὲ Νικίου, ἀλλ' ἐρωτᾶν λέγοντα, ὅτι ὁ μὲν Σωκράτης οὐ
 φησιν ἐπαίειν περὶ τοῦ πράγματος, οὐδ' ἰκανὸς εἶναι διακρίναι
 25 ὁπότερος ὑμῶν ἀληθῆ λέγει· οὔτε γὰρ εὐρετῆς οὔτε μαθητῆς οὐ-
 δεὸς περὶ τῶν τοιούτων γεγονέναι· σὺ δ', ὦ Λάχης καὶ Νικία,
 εἶπετον ἡμῖν ἐκάτερος, τίνι δὴ δεινοτάτῳ συγγεγόνατον περὶ τῆς
 τῶν νέων τροφῆς, καὶ πότερα μαθόντε παρά του ἐπίστασθον ἢ
 αὐτῶ ἐξευρόντε, καὶ εἰ μὲν μαθόντε, τίς ὁ διδάσκαλος ἐκατέρῳ
 30 καὶ τίνες ἄλλοι ὁμότεχνοι αὐτοῖς, ἴν', ἂν μὴ ὑμῖν σχολὴ ἢ ὑπὸ
 τῶν τῆς πόλεως πραγμάτων, ἐπ' ἐκείνους ἴωμεν καὶ πείθωμεν
 ἢ δώροισι ἢ χάρισιν ἢ ἀμφοτέρα ἐπιμεληθῆναι καὶ τῶν ἡμετέρων
 καὶ τῶν ὑμετέρων παίδων, ὅπως μὴ καταισχύνωσι τοὺς αὐτῶν
 προγόνους φαῦλοι γενόμενοι· εἰ δ' αὐτοὶ εὐρεταὶ γεγονότε τοῦ

τοιούτου, δότε παράδειγμα, τίνων ἤδη ἄλλων ἐπιμεληθέντες ἐκ φαύλων καλοῦς τε κάγαθοὺς ἐποιήσατε. εἰ γὰρ νῦν ἄρξεσθε πρῶτον παιδεύειν, σκοπεῖν χρῆ μὴ οὐκ ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος κινδυνεύηται, ἀλλ' ἐν τοῖς ὑμετέροις τε καὶ ἐν τοῖς τῶν φίλων παισὶ, καὶ ἀτεχνῶς τὸ λεγόμενον κατὰ τὴν παροιμίαν 5 ὑμῖν συμβαίῃ ἐν πίθῳ ἢ κεραμεία γιγνομένη. λέγετε οὖν, τί τούτων ἢ φατὲ ὑμῖν ὑπάρχειν τε καὶ προσήκειν, ἢ οὐ φατε. ταῦτ', ὦ Λυσίμαχε, παρ' αὐτῶν πυνθάνου τε καὶ μὴ μεθίει τοὺς ἄνδρας.

12. ΛΤ. Καλῶς μὲν ἔμοιγε δοκεῖ, ὦ ἄνδρες, Σωκράτης λέγειν· εἰ δὲ βουλομένοις ὑμῖν ἐστί περὶ τῶν τοιούτων ἐρωτᾶσθαι τε καὶ διδόναι λόγον, αὐτοὺς δὴ χρῆ γιγνώσκειν, ὦ Νικία τε καὶ Λάχης. ἐμοὶ μὲν γὰρ καὶ Μελησίᾳ τῷδε δῆλον ὅτι ἡδομένοις ἂν εἴη, εἰ πάντα, ἃ Σωκράτης ἐρωτᾷ, ἐθέλοιτε λόγῳ διεξιέναι· καὶ γὰρ ἐξ ἀρχῆς ἐντεῦθεν ἤρχόμην λέγων, ὅτι εἰς 15 συμβουλήν διὰ ταῦτα ὑμᾶς παρακαλέσαιμεν, ὅτι μεμεληκέναι ὑμῖν ἠγούμεθα, ὡς εἰκός, περὶ τῶν τοιούτων, καὶ ἄλλως καὶ ἐπειδὴ οἱ παῖδες ὑμῖν ὀλίγου ὥσπερ οἱ ἡμέτεροι ἠλικίαν ἔχουσι παιδεύεσθαι. εἰ οὖν ὑμῖν μὴ τι διαφέρει, εἶπατε καὶ κοινῇ μετὰ Σωκράτους σκέψασθε, διδόντες τε καὶ δεχόμενοι 20 λόγον παρ' ἀλλήλων· εὐ γὰρ καὶ τοῦτο λέγει ὅδε, ὅτι περὶ τοῦ μεγίστου νῦν βουλευόμεθα τῶν ἡμετέρων. ἀλλ' ὁρᾶτε εἰ δοκεῖ χρῆναι οὕτω ποιεῖν.

ΝΙ. ὦ Λυσίμαχε, δοκεῖς μοι ὡς ἀληθῶς Σωκράτη πατρώθεν γιγνώσκειν μόνον, αὐτῷ δ' οὐ συγγεγονέναι ἀλλ' ἢ παιδὶ 25 ὄντι, εἴ που ἐν τοῖς δημόταις μετὰ τοῦ πατρὸς ἀκολουθῶν ἐπλησίασέν σοι ἢ ἐν ἱερῷ ἢ ἐν ἄλλῳ τῷ συλλόγῳ τῶν δημοτῶν· ἐπειδὴ δὲ πρεσβύτερος γέγονεν, οὐκ ἐντετυχηκῶς τῷ ἀνδρὶ δῆλος εἶ.

ΛΤ. Τί μάλιστα, ὦ Νικία;

30

13. ΝΙ. Οὐ μοι δοκεῖς εἰδέναι ὅτι, ὅς ἂν ἐγγύτατα Σωκράτους ἢ λόγῳ, καὶ πλησιάξῃ διαλεγόμενος, ἀνάγκη αὐτῷ, ἐὰν ἄρα καὶ περὶ ἄλλου του πρότερον ἄρξηται διαλέγεσθαι, μὴ παύεσθαι ὑπὸ τούτου περιαγόμενον τῷ λόγῳ, πρὶν *ἀν*

ἐμπέση εἰς τὸ δίδοναι περὶ αὐτοῦ λόγον, ὄντινα τρόπον νῦν
 τε ζῆ καὶ ὄντινα τὸν παρεληλυθότα βίον βεβίωκεν· ἐπειδὴν
 δ' ἐμπέση, ὅτι οὐ πρότερον αὐτὸν ἀφήσει Σωκράτης, πρὶν ἂν
 βασανίσῃ ταῦτα εὐ τε καὶ καλῶς ἅπαντα· ἐγὼ δὲ συνήθης τέ
 5 εἰμι τῷδε καὶ οἶδ' ὅτι ἀνάγκη ὑπὸ τούτου πάσχειν ταῦτα, καὶ
 ἔτι γε αὐτὸς ὅτι πείσομαι ταῦτα εὐ οἶδα· χαίρω γάρ, ὦ Λυσί-
 μαχε, τῷ ἀνδρὶ πλησιάζων, καὶ οὐδὲν οἶμαι κακὸν εἶναι τὸ
 ὑπομιμνήσκεσθαι ὅ τι μὴ καλῶς ἢ πεποιήκαμεν ἢ ποιούμεν,
 ἀλλ' εἰς τὸν ἔπειτα βίον προμηθέστερον ἀνάγκη εἶναι τὸν
 10 ταῦτα μὴ φεύγοντα, ἀλλ' ἐθέλοντα κατὰ τὸ τοῦ Σόλωνος καὶ
 ἀξιούντα μανθάνειν ἕωςπερ ἂν ζῆ, καὶ μὴ οἰόμενον αὐτὸ τὸ
 γῆρας νοῦν ἔχον προσίεαι. ἐμοὶ μὲν οὖν οὐδὲν ἄηθες οὐδ'
 αὐ ἀηδὲς ὑπὸ Σωκράτους βασανίζεσθαι, ἀλλὰ καὶ πάλαι σχε-
 δόν τι ἠπιστάμην, ὅτι οὐ περὶ τῶν μεираκίων ἡμῖν ὁ λόγος
 15 ἔσοιτο Σωκράτους παρόντος, ἀλλὰ περὶ ἡμῶν αὐτῶν. ὅπερ
 οὖν λέγω, τὸ μὲν ἐμὸν οὐδὲν κωλύει Σωκράτει συνδιατρίβειν
 ὅπως οὗτος βούλεται· Δάχητα δὲ τόνδε ὄρα ὅπως ἔχει περὶ
 τοῦ τοιούτου.

14. ΛΑ. Ἄπλοῦν τό γ' ἐμόν, ὦ Νικία, περὶ λόγων ἐστίν·
 20 εἰ δὲ βούλει, οὐχ ἄπλοῦν, ἀλλὰ διπλοῦν. καὶ γὰρ ἂν δόξαιμί
 τῷ φιλόλογος εἶναι καὶ αὐ μισόλογος. ὅταν μὲν γὰρ ἀκούω
 ἀνδρὸς περὶ ἀρετῆς διαλεγομένου ἢ περὶ τινος σοφίας ὡς ἀλη-
 θῶς ὄντος ἀνδρὸς καὶ ἀξίου τῶν λόγων ὧν λέγει, χαίρω ὑπερ-
 φυνῶς, θεώμενος ἅμα τὸν τε λέγοντα καὶ τὰ λεγόμενα ὅτι
 25 πρέποντα ἀλλήλοις καὶ ἀρμόττοντά ἐστι· καὶ κομιδῆ μοι
 δοκεῖ μουσικὸς ὁ τοιοῦτος εἶναι, ἀρμονίαν καλλίστην ἡρμο-
 σμένος οὐ λύραν οὐδὲ παιδιᾶς ὄργανα, ἀλλὰ τῷ ὄντι ζῆν
 ἡρμοσμένος εὖ αὐτὸς αὐτοῦ τὸν βίον σύμφωνον τοῖς λόγοις
 πρὸς τὰ ἔργα, ἀτεχνῶς δωριστὶ ἀλλ' οὐκ ἰαστὶ οἶμαι οὐδὲ
 30 φρυγιστὶ οὐδὲ λυδιστὶ, ἀλλ' ἤπερ μόνῃ Ἑλληνικῇ ἐστὶν
 ἀρμονία. ὁ μὲν οὖν τοιοῦτος χαίρειν με ποιεῖ φθεγγόμενος
 καὶ δοκεῖν ὄψοῦν φιλόλογον εἶναι· οὕτω σφόδρα ἀποδέχομαι
 παρ' αὐτοῦ τὰ λεγόμενα· ὁ δὲ τάναντία τούτου πράττων λυπεῖ
 με, ὅσῳ ἂν δοκῇ ἄμεινον λέγειν, τοσοῦτῳ μᾶλλον, καὶ ποιεῖ

αὐ δοκεῖν εἶναι μισόλογον. Σωκράτους δ' ἐγὼ τῶν μὲν λόγων οὐκ ἔμπειρός εἰμι, ἀλλὰ πρότερον, ὡς ἔοικε, τῶν ἔργων ἐπειράθην, καὶ ἐκεῖ αὐτὸν ἠῦρον ἄξιον ὄντα λόγων καλῶν καὶ πάσης παρρησίας. εἰ οὖν καὶ τοῦτο ἔχει, συμβούλομαι τάνδρῃ, καὶ ἥδιστ' ἂν ἐξεταζοίμην ὑπὸ τοῦ τοιούτου, καὶ οὐκ 5 ἂν ἀχθοίμην μαθάνων, ἀλλὰ καὶ ἐγὼ τῷ Σόλωνι, ἐν μόνον προσλαβὼν, συγχωρῶ· γηράσκων γὰρ πολλὰ διδάσκεσθαι ἐθέλω ὑπὸ χρηστῶν μόνον. τοῦτο γάρ μοι συγχωρεῖτω, ἀγαθὸν καὶ αὐτὸν εἶναι τὸν διδάσκαλον, ἵνα μὴ δυσμαθῆς φαίνωμαι ἀηδῶς μαθάνων· εἰ δὲ νεώτερος ὁ διδάσκων ἔσται ἢ μήπω 10 ἐν δόξῃ ὧν ἢ τι ἄλλο τῶν τοιούτων ἔχων, οὐδέν μοι μέλει. σοὶ οὖν, ὦ Σώκρατες, ἐγὼ ἐπαγγέλλομαι καὶ διδάσκειν καὶ ἐλέγχειν ἐμὲ ὅ τι ἂν βούλη, καὶ μαθάνειν γε ὅ τι αὐ ἐγὼ οἶδα· οὕτω σὺ παρ' ἐμοὶ διάκεισαι ἀπ' ἐκείνης τῆς ἡμέρας, ἧ μετ' ἐμοῦ συνδιεκινδύνευσας καὶ ἔδωκας σαυτοῦ πείραν ἀρετῆς, ἢν χρῆ διδόναι τὸν μέλλοντα δικαίως δώσειν. λέγ' οὖν ὅ τί σοι φίλον, 15 μηδὲν τὴν ἡμετέραν ἡλικίαν ὑπόλογον ποιούμενος.

15. ΣΩ. Οὐ τὰ ὑμέτερα, ὡς ἔοικεν, αἰτιασόμεθα μὴ οὐχ ἐτοῖμα εἶναι καὶ συμβουλεύειν καὶ συσκοπεῖν.

ΛΤ. Ἄλλ' ἡμέτερον δὴ ἔργον, ὦ Σώκρατες· ἓνα γάρ σε 20 ἔγωγε ἡμῶν τίθημι· σκοπεῖ οὖν ἀντ' ἐμοῦ ὑπὲρ τῶν νεανίσκων, ὅ τι δεόμεθα παρὰ τῶνδε πυνθάνεσθαι, καὶ συμβούλευε διαλεγόμενος τούτοις. ἐγὼ μὲν γὰρ καὶ ἐπιλανθάνομαι ἤδη τὰ πολλὰ διὰ τὴν ἡλικίαν ὧν ἂν διανοηθῶ ἐρέσθαι, καὶ αὐτὸ ἂν ἀκούσω, εἴαν γε μεταξὺ ἄλλοι λόγοι γένωνται, οὐ πάνυ 25 μέμνημαι. ὑμεῖς οὖν λέγετε καὶ διέξτε πρὸς ὑμᾶς αὐτοὺς περὶ ὧν προϋθέμεθα· ἐγὼ δ' ἀκούσομαι καὶ ἀκούσας αὐτὰ μετὰ Μελησίου τοῦδε ποιήσω τοῦτο ὅ τι ἂν καὶ ὑμῖν δοκῇ.

ΣΩ. Πειστέον, ὦ Νικία τε καὶ Λάχης, Λυσιμάχῳ καὶ Μελησίᾳ. ἃ μὲν οὖν νυνδὴ ἐπεχειρήσαμεν σκοπεῖν, τίνες οἱ 30 διδάσκαλοι ἡμῖν τῆς τοιαύτης παιδείας γεγόνασιν ἢ τίνες ἄλλους βελτίους πεποιήκαμεν, ἴσως μὲν οὐ κακῶς ἔχει ἐξετάζειν καὶ τὰ τοιαῦτα ἡμᾶς αὐτούς· ἀλλ' οἶμαι καὶ ἡ τοιάδε σκέψις εἰς ταῦτὸν φέρει, σχεδὸν δέ τι καὶ μᾶλλον ἐξ ἀρχῆς

εἴη ἄν. εἰ γὰρ τυγχάνομεν ἐπιστάμενοι ὅτου οὖν πέρι, ὅτι παρα-
 γενόμενον τῷ βέλτιον ποιεῖ ἐκεῖνο ᾧ παρεγένετο, καὶ προσέτι
 οἰοί τέ ἐσμεν αὐτὸ ποιεῖν παραγίγεσθαι ἐκεῖνω, δῆλον ὅτι
 αὐτό γε ἴσμεν τοῦτο, οὐ πέρι σύμβουλοι ἂν γενοίμεθα ὡς ἄν
 5 τις αὐτὸ ῥᾶστα καὶ ἄριστ' ἂν κτήσαιοτο. ἴσως οὖν οὐ μανθά-
 νετέ μου ὅ τι λέγω, ἀλλ' ὧδε ῥᾶον μαθήσεσθε. εἰ τυγχάνομεν
 ἐπιστάμενοι, ὅτι ὄψις παραγενομένη ὀφθαλμοῖς βελτίους ποιεῖ
 ἐκείνους οἷς παρεγένετο, καὶ προσέτι οἰοί τ' ἐσμεν ποιεῖν αὐτὴν
 παραγίγεσθαι ὄμμασι, δῆλον ὅτι ὄψιν γε ἴσμεν αὐτὴν ὅτι
 10 ποτ' ἔστιν, ἧς πέρι σύμβουλοι ἂν γενοίμεθα ὡς ἄν τις αὐ-
 τὴν ῥᾶστα καὶ ἄριστα κτήσαιοτο. εἰ γὰρ μηδ' αὐτὸ τοῦτο
 εἰδεῖμεν, ὅ τί ποτ' ἔστιν ὄψις ἢ ὅ τι ἔστιν ἀκοή, σχολῇ ἂν
 σύμβουλοι γε ἄξιοι λόγου γενοίμεθα καὶ ἰατροὶ ἢ περὶ ὀφθαλ-
 μῶν ἢ περὶ ὠτων, ὄντινα τρόπον ἀκοὴν ἢ ὄψιν κάλλιστ' ἂν
 15 κτήσαιοτο τις.

ΛΑ. Ἄληθῆ λέγεις, ὦ Σώκρατες.

16. ΣΩ. Οὐκοῦν, ὦ Λάχης, καὶ νῦν ἡμᾶς τῷδε παρακαλεῖ-
 του εἰς συμβουλήν, τί ν' ἂν τρόπον τοῖς ὑέσιν αὐτῶν ἀρετὴ
 παραγενομένη ταῖς ψυχαῖς ἀμείνους ποιήσῃ;

20 ΛΑ. Πάνυ γε.

ΣΩ. Ἄρ' οὖν τοῦτό γ' ὑπάρχειν δεῖ, τὸ εἰδέναί ὅ τί ποτ'
 ἔστιν ἀρετὴ; εἰ γάρ που μηδ' ἀρετὴν εἰδεῖμεν τὸ παράπαν
 ὅ τί ποτε τυγχάνει ὄν, τί ν' ἂν τρόπον τούτου σύμβουλοι γενοί-
 μεθα ὄτρω οὖν, ὅπως ἂν αὐτὸ κάλλιστα κτήσαιοτο;

25 ΛΑ. Οὐδένα, ἔμοιγε δοκεῖ, ὦ Σώκρατες.

ΣΩ. Φαμὲν ἄρα, ὦ Λάχης, εἰδέναί αὐτὸ ὅ τι ἔστιν.

ΛΑ. Φαμὲν μέντοι.

ΣΩ. Οὐκοῦν ὅ γε ἴσμεν, κἂν εἴποιμεν δήπου τί ἔστιν.

ΛΑ. Πῶς γὰρ οὐ;

30 ΣΩ. Μὴ τοίνυν, ὦ ἄριστε, περὶ ὅλης ἀρετῆς εὐθέως σκοπώ-
 μεθα· πλέον γὰρ ἴσως ἔργον· ἀλλὰ μέρους τινὸς πέρι πρῶτον
 ἴδωμεν, εἰ ἰκανῶς ἔχομεν πρὸς τὸ εἰδέναί· καὶ ἡμῖν, ὡς τὸ
 εἰκός, ῥᾶων ἢ σκέψις ἔσται.

ΛΑ. Ἄλλ' οὕτω ποιῶμεν, ὦ Σώκρατες, ὡς σὺ βούλει.

ΣΩ. Τί οὖν ἂν προελοίμεθα τῶν τῆς ἀρετῆς μερῶν; ἢ δῆλον δὴ ὅτι τοῦτο εἰς ὃ τείνειν δοκεῖ ἢ ἐν τοῖς ὅπλοις μάθησις; δοκεῖ δέ που τοῖς πολλοῖς εἰς ἀνδρείαν. ἢ γάρ;

ΛΑ. Καὶ μάλα δὴ οὕτω δοκεῖ.

ΣΩ. Τοῦτο τοίνυν πρῶτον ἐπιχειρήσωμεν, ὃ Λάχης, εἰπεῖν, 5 ἀνδρεία τί ποτ' ἐστίν· ἔπειτα μετὰ τοῦτο σκεψόμεθα καὶ ὅτῳ ἂν τρόπῳ τοῖς νεανίσκοις παραγένετο, καθ' ὅσον οἶόν τε ἐξ ἐπιτηδευμάτων τε καὶ μαθημάτων παραγενέσθαι. ἀλλὰ πειρῶ εἰπεῖν ὃ λέγω, τί ἐστὶν ἀνδρεία.

17. ΛΑ. Οὐ μὰ τὸν Δία, ὃ Σώκρατες, οὐ χαλεπὸν εἰπεῖν· 10 εἰ γάρ τις ἐθέλοι ἐν τῇ τάξει μένων ἀμύνεσθαι τοὺς πολεμίους καὶ μὴ φεύγει, εὖ ἴσθι ὅτι ἀνδρείος ἂν εἴη.

ΣΩ. Εὖ μὲν λέγεις, ὃ Λάχης· ἀλλ' ἴσως ἐγὼ αἴτιος, οὐ σαφῶς εἰπὼν, τὸ σὲ ἀποκρίνασθαι μὴ τοῦτο ὃ διανοούμενος ἠρόμην, ἀλλ' ἕτερον. 15

ΛΑ. Πῶς τοῦτο λέγεις, ὃ Σώκρατες;

ΣΩ. Ἐγὼ φράσω, εἰάν οἶός τε γένωμαι. ἀνδρείος που οὗτος, ὃν καὶ σὺ λέγεις, ὃς ἂν ἐν τῇ τάξει μένων μάχεται τοῖς πολεμίους.

ΛΑ. Ἐγὼ γοῦν φημί. 20

ΣΩ. Καὶ γὰρ ἐγώ. ἀλλὰ τί αὐτὸ ὅδε, ὃς ἂν φεύγων μάχεται τοῖς πολεμίους, ἀλλὰ μὴ μένων;

ΛΑ. Πῶς φεύγων;

ΣΩ. Ὡσπερ που καὶ Σκύθαι λέγονται οὐχ ἦττον φεύγοντες ἢ διώκοντες μάχεσθαι, καὶ Ὀμηρός που ἐπαινῶν 25 τοὺς τοῦ Αἰνείου ἵππους κραιπνὰ μάλ' ἔνθα καὶ ἔνθα ἔφη αὐτοὺς ἐπίστασθαι διώκειν ἢ δὲ φέβεσθαι· καὶ αὐτὸν τὸν Αἰνείαν κατὰ τοῦτ' ἐνεκωμίασε, κατὰ τὴν τοῦ φόβου ἐπιστήμην, καὶ εἶπεν αὐτὸν εἶναι μῆστῳρα φόβοιο. 30

ΛΑ. Καὶ καλῶς γε, ὃ Σώκρατες· περὶ ἀρμάτων γὰρ ἔλεγε· καὶ σὺ τὸ τῶν Σκυθῶν ἵππέων πέρι λέγεις. τὸ μὲν γὰρ ἵππικὸν τὸ ἐκείνων οὕτω μάχεται, τὸ δὲ ὀπλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω.

ΣΩ. Πλήν γ' ἴσως, ὦ Λάχης, τὸ Λακεδαιμονίων. Λακεδαιμονίους γάρ φασιν ἐν Πλαταιαῖς, ἐπειδὴ πρὸς τοῖς γερροφόροις ἐγένοντο, οὐκ ἐθέλειν μένοντας πρὸς αὐτοὺς μάχεσθαι, ἀλλὰ φεύγειν, ἐπειδὴ δ' ἐλύθησαν αἱ τάξεις τῶν Περσῶν, ἀναστρεφομένους ὥσπερ ἰππέας μάχεσθαι καὶ οὕτω νικῆσαι τὴν ἐκεῖ μάχην.

ΛΑ. Ἀληθῆ λέγεις.

18. ΣΩ. Τοῦτο τοίνυν ἄρτι ἔλεγον, ὅτι ἐγὼ αἴτιος μὴ καλῶς σε ἀποκρίνασθαι, ὅτι οὐ καλῶς ἠρόμην. βουλόμενος γάρ σου πυθέσθαι μὴ μόνον τοὺς ἐν τῷ ὀπλιτικῷ ἀνδρείους, ἀλλὰ καὶ τοὺς ἐν τῷ ἰππικῷ καὶ ἐν σύμπαντι τῷ πολεμικῷ εἶδει, καὶ μὴ μόνον τοὺς ἐν τῷ πολέμῳ, ἀλλὰ καὶ τοὺς ἐν τοῖς πρὸς τὴν θάλατταν κινδύνοις ἀνδρείους ὄντας, καὶ ὅσοι γε πρὸς νόσους καὶ ὅσοι πρὸς πενίας ἢ καὶ πρὸς τὰ πολιτικὰ ἀνδρεῖοί εἰσιν, καὶ ἔτι αὐτὸ μὴ μόνον ὅσοι πρὸς λύπας ἀνδρεῖοί εἰσιν ἢ φόβους, ἀλλὰ καὶ πρὸς ἐπιθυμίας ἢ ἡδονὰς δεινοὶ μάχεσθαι, μένοντες ἢ ἀναστρέφοντες — εἰσὶ γάρ πού τινες, ὦ Λάχης, καὶ ἐν τοῖς τοιοῦτοις ἀνδρεῖοι.

ΛΑ. Καὶ σφόδρα, ὦ Σώκρατες.

20 ΣΩ. Οὐκοῦν ἀνδρεῖοι μὲν πάντες οὗτοί εἰσιν, ἀλλ' οἱ μὲν ἐν ἡδοναῖς, οἱ δ' ἐν λύπαις, οἱ δ' ἐν ἐπιθυμίαις, οἱ δ' ἐν φόβοις τὴν ἀνδρείαν ἔκτηνται· οἱ δέ γ' οἶμαι δειλίαν ἐν τοῖς αὐτοῖς τούτοις.

ΛΑ. Πάνυ γε.

25 ΣΩ. Τί ποτε ὄν ἐκάτερον τούτων, τοῦτο ἐπυνθανόμην. πάλιν οὖν πειρῶ εἰπεῖν ἀνδρείαν πρῶτον, τί ὄν ἐν πᾶσι τούτοις ταυτόν ἐστιν· ἢ οὐπω καταμανθάνεις ὃ λέγω;

ΛΑ. Οὐ πάνυ τι.

19. ΣΩ. Ἄλλ' ὧδε λέγω, ὥσπερ ἂν εἰ τάχος ἠρώτων τί ποτ' ἐστίν, ὃ καὶ ἐν τῷ τρέχειν τυγχάνει ὄν ἡμῖν καὶ ἐν τῷ καθαρίζειν καὶ ἐν τῷ λέγειν καὶ ἐν τῷ μανθάνειν καὶ ἐν ἄλλοις πολλοῖς, καὶ σχεδόν τι αὐτὸ κεκτῆμεθα, οὗ καὶ περί ἄξιον λέγειν, ἢ ἐν ταῖς τῶν χειρῶν πράξεσιν ἢ σκελῶν ἢ στόματός τε καὶ φωνῆς ἢ διανοίας· ἢ οὐχ οὕτω καὶ σὺ λέγεις;

ΛΑ. Πάνυ γε.

ΣΩ. Εἰ τοίνυν τίς με ἔροιτο· ὦ Σώκρατες, τί λέγεις τοῦτο, ὃ ἐν πᾶσιν ὀνομάζεις ταχυτήτα εἶναι; εἵποιμ' ἂν αὐτῷ, ὅτι τὴν ἐν ὀλίγῳ χρόνῳ πολλὰ διαπραττομένην δύναμιν ταχυτήτα ἔγωγε καλῶ καὶ περὶ φωνὴν καὶ περὶ δρόμον καὶ περὶ τᾶλλα 5 πάντα.

ΛΑ. Ὅρθῶς γε σὺ λέγων.

ΣΩ. Πειρῶ δὴ καὶ σύ, ὦ Λάχης, τὴν ἀνδρείαν οὕτως εἰπεῖν, τίς οὔσα δύναμις ἢ αὐτὴ ἐν ἡδονῇ καὶ ἐν λύπῃ καὶ ἐν ἅπασιν οἷς νυδῆ ἐλέγομεν αὐτὴν εἶναι, ἔπειτα ἀνδρεία κέκληται. 10

ΛΑ. Δοκεῖ τοίνυν μοι καρτερία τις εἶναι τῆς ψυχῆς, εἰ τό γε διὰ πάντων [περὶ ἀνδρείας] πεφυκὸς δεῖ εἰπεῖν.

ΣΩ. Ἄλλὰ μὴν δεῖ, εἴ γε τὸ ἐρωτώμενον ἀποκρινούμεθα ἡμῖν αὐτοῖς. τοῦτο τοίνυν ἔμοιγε φαίνεται, *ὅτι* οὐ τι πᾶσά γε, ὡς ἐγῶμαι, καρτερία ἀνδρεία σοι φαίνεται· τεκμαίρομαι δὲ 15 ἐνθένδε· σχεδὸν γάρ τι οἶδα, ὦ Λάχης, ὅτι τῶν πάνυ καλῶν πραγμάτων ἡγεῖ σὺ ἀνδρείαν εἶναι.

ΛΑ. Εὐ μὲν οὖν ἴσθι ὅτι τῶν καλλίστων.

ΣΩ. Οὐκοῦν ἢ μὲν μετὰ φρονήσεως καρτερία καλὴ καγαθή;

ΛΑ. Πάνυ γε. 20

ΣΩ. Τί δ' ἢ μετ' ἀφροσύνης; οὐ τὸνναντίον ταύτη βλαβερὰ καὶ κακοῦργος;

ΛΑ. Ναί.

ΣΩ. Καλὸν οὖν τι φήσεις σὺ εἶναι τὸ τοιοῦτον, ὃν κακοῦργόν τε καὶ βλαβερόν; 25

ΛΑ. Οὐκ οὐκ δίκαιόν γε, ὦ Σώκρατες.

ΣΩ. Οὐκ ἄρα τὴν γε τοιαύτην καρτερίαν ἀνδρείαν ὁμολογήσεις εἶναι, ἐπειδήπερ οὐ καλὴ ἐστίν, ἢ δὲ ἀνδρεία καλὸν ἐστίν.

ΛΑ. Ἀληθῆ λέγεις.

ΣΩ. Ἡ φρόνιμος ἄρα καρτερία κατὰ τὸν σὸν λόγον ἀνδρεία 30 ἂν εἴη.

ΛΑ. Ἐοικεν.

20. ΣΩ. Ἰδῶμεν δὴ, ἢ εἰς τί φρόνιμος; ἢ ἢ εἰς ἅπαντα καὶ τὰ μεγάλα καὶ τὰ σμικρά; οἶον εἴ τις καρτερεῖ ἀναλί-

σκων ἀργύριον φρονίμως, εἰδὼς ὅτι ἀναλώσας πλέον ἐκτῆ-
σεται, τοῦτον ἀνδρείον καλοῖς ἄν;

ΛΑ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Ἄλλ' οἶον εἴ τις ἰατρὸς ὢν, περιπλευμονία τοῦ ὑέος
5 ἐχομένου ἢ ἄλλου τινὸς καὶ δεομένου πιεῖν ἢ φαγεῖν δοῦναι,
μὴ κάμπτοιτο ἀλλὰ καρτεροῖ;

ΛΑ. Οὐδ' ὅπωςτιοῦν οὐδ' αὐτη.

ΣΩ. Ἄλλ' ἐν πολέμῳ καρτεροῦντα ἄνδρα καὶ ἐθέλοντα
μάχεσθαι, φρονίμως λογιζόμενον, εἰδόμενον μὲν ὅτι βοηθήσου-
10 σιν ἄλλοι αὐτῷ, πρὸς ἐλάττους δὲ καὶ φαυλοτέρους μαχεῖται
ἢ μεθ' ὧν αὐτός ἐστιν, ἔτι δὲ χωρία ἔχει κρείττω, τοῦτον τὸν
μετὰ τῆς τοιαύτης φρονήσεως καὶ παρασκευῆς καρτεροῦντα
ἀνδρείοτερον ἂν φαίης ἢ τὸν ἐν τῷ ἐναντίῳ στρατοπέδῳ ἐθέ-
λοντα ὑπομένειν τε καὶ καρτερεῖν;

15 ΛΑ. Τὸν ἐν τῷ ἐναντίῳ, ἔμοιγε δοκεῖ, ὦ Σώκρατες.

ΣΩ. Ἄλλὰ μὴν ἀφρονεστέρα γε ἢ τούτου ἢ ἢ τοῦ ἐτέρου
καρτερία.

ΛΑ. Ἀληθῆ λέγεις.

ΣΩ. Καὶ τὸν μετ' ἐπιστήμης ἄρα ἰππικῆς καρτεροῦντα ἐν
20 ἵππομαχίᾳ ἤττον φήσεις ἀνδρείον εἶναι ἢ τὸν ἀνευ ἐπιστήμης.

ΛΑ. Ἐμοιγε δοκεῖ.

ΣΩ. Καὶ τὸν μετὰ σφενδονητικῆς ἢ τοξικῆς ἢ ἄλλης τινὸς
τέχνης καρτεροῦντα.

ΛΑ. Πάνυ γε.

25 ΣΩ. Καὶ ὅσοι δὴ ἐθέλουσιν εἰς φρέαρ καταβαίνοντες καὶ
κολυμβῶντες καρτερεῖν ἐν τούτῳ τῷ ἔργῳ, μὴ ὄντες δεινοί, ἢ ἐν
τινι ἄλλῳ τοιούτῳ, ἀνδρειοτέρους φήσεις τῶν ταῦτα δεινῶν.

ΛΑ. Τί γὰρ ἂν τις ἄλλο φαίη, ὦ Σώκρατες;

ΣΩ. Οὐδέν, εἴπερ οἴοιτό γε οὕτως.

30 ΛΑ. Ἄλλὰ μὴν οἴμαί γε.

ΣΩ. Καὶ μὴν που ἀφρονεστέρωσ γε, ὦ Λάχης, οἱ τοιοῦτοι
κινδυνεύουσιν τε καὶ καρτεροῦσιν ἢ οἱ μετὰ τέχνης αὐτὸ
πράττοντες.

ΛΑ. Φαίνονται.

ΣΩ. Οὐκοῦν αἰσχροὶ ἢ ἄφρων τόλμα τε καὶ καρτέρησις ἐν τῷ πρόσθεν ἐφάνη ἡμῖν οὐσα καὶ βλαβερά;

ΛΑ. Πάνυ γε.

ΣΩ. Ἡ δέ γε ἀνδρεία ὠμολογεῖτο καλὸν τι εἶναι.

ΛΑ. Ὁμολογεῖτο γάρ.

5

ΣΩ. Νῦν δ' αὖ πάλιν φαμὲν ἐκεῖνο τὸ αἰσχρὸν, τὴν ἄφρονα καρτέρησιν, ἀνδρείαν εἶναι.

ΛΑ. Ἐοίκαμεν.

ΣΩ. Καλῶς οὖν σοι δοκοῦμεν λέγειν;

ΛΑ. Μὰ τὸν Δία, ὦ Σώκρατες, ἐμοὶ μὲν οὔ.

10

21. ΣΩ. Οὐκ ἄρα που κατὰ τὸν σὸν λόγον δωριστὶ ἡρμόσμεθα ἐγὼ τε καὶ σύ, ὦ Λάχης· τὰ γὰρ ἔργα οὐ συμφωνεῖ ἡμῖν τοῖς λόγοις. ἔργῳ μὲν γάρ, ὡς ἔοικε, φαίη ἂν τις ἡμᾶς ἀνδρείας μετέχειν, λόγῳ δ', ὡς ἐγῶμαι, οὐκ ἂν, εἰ νῦν ἡμῶν ἀκούσειε διαλεγόμενων.

15

ΛΑ. Ἀληθέστατα λέγεις.

ΣΩ. Τί οὖν; δοκεῖ καλὸν εἶναι οὕτως ἡμᾶς διακεῖσθαι;

ΛΑ. Οὐδ' ὀπωστιοῦν.

ΣΩ. Βούλει οὖν ᾧ λέγομεν πειθόμεθα τό γε τοσοῦτον;

ΛΑ. Τὸ ποῖον δὴ τοῦτο, καὶ τίνι τούτῳ;

20

ΣΩ. Τῷ λόγῳ ὃς καρτερεῖν κελεύει. εἰ οὖν βούλει, καὶ ἡμεῖς ἐπὶ τῇ ζητήσει ἐπιμείνωμέν τε καὶ καρτερήσωμεν, ἵνα καὶ μὴ ἡμῶν αὐτῇ ἢ ἀνδρεία καταγελάσῃ, ὅτι οὐκ ἀνδρείως αὐτὴν ζητοῦμεν, εἰ ἄρα πολλάκις αὐτῇ ἢ καρτέρησίς ἐστιν ἀνδρεία.

25

ΛΑ. Ἐγὼ μὲν ἐτοιμὸς, ὦ Σώκρατες, μὴ προαφίστασθαι· καὶ τοι ἀήθης γ' εἰμὶ τῶν τοιούτων λόγων· ἀλλὰ τίς με καὶ φιλονικία εἵληφεν πρὸς τὰ εἰρημένα, καὶ ὡς ἀληθῶς ἀγανακτῶ, εἰ οὕτως ἂ νοῶ μὴ οἶός τ' εἰμὶ εἰπεῖν. νοεῖν μὲν γὰρ ἔμοιγε δοκῶ περὶ ἀνδρείας ὅ τι ἔστιν, οὐκ οἶδα δ' ὅπῃ με ἄρτι 30 διέφυγεν, ὥστε μὴ συλλαβεῖν τῷ λόγῳ αὐτὴν καὶ εἰπεῖν ὅ τι ἔστιν.

ΣΩ. Οὐκοῦν, ὦ φίλε, τὸν ἀγαθὸν κυνηγέτην μεταθεῖν χρὴ καὶ μὴ ἀνιέναι.

ΛΑ. Παντάπασι μὲν οὖν.

ΣΩ. Βούλει οὖν καὶ Νικίαν τόνδε παρακαλῶμεν ἐπὶ τὸ κνηγέσιον, εἴ τι ἡμῶν εὐπορώτερός ἐστιν;

ΛΑ. Βούλομαι· πῶς γὰρ οὐ;

5 22. ΣΩ. Ἴθι δὴ, ὦ Νικία, ἀνδράσι φίλοις χειμαζομένοις ἐν λόγῳ καὶ ἀποροῦσιν βοήθησον, εἴ τινα ἔχεις δύναμιν. τὰ μὲν γὰρ δὴ ἡμέτερα ὀρᾷς ὡς ἄπορα· σὺ δ' εἰπὼν ὅ τι ἡγεῖ ἀνδρείαν εἶναι, ἡμᾶς τε τῆς ἀπορίας ἔκλυσαι καὶ αὐτὸς ἂ νοεῖς τῷ λόγῳ βεβαίωσαι.

10 ΝΙ. Δοκεῖτε τοίνυν μοι πάλαι οὐ καλῶς, ὦ Σώκρατες, ὀρίζεσθαι τὴν ἀνδρείαν· ὁ γὰρ ἐγὼ σοῦ ἤδη καλῶς λέγοντος ἀκήκοα, τούτῳ οὐ χρῆσθε.

ΣΩ. Ποίῳ δὴ, ὦ Νικία;

15 ΝΙ. Πολλάκις ἀκήκοά σου λέγοντος, ὅτι ταῦτα ἀγαθὸς ἕκαστος ἡμῶν, ἄπερ σοφός, ἂ δὲ ἀμαθής, ταῦτα δὲ κακός.

ΣΩ. Ἀληθῆ μέντοι νῆ Δία λέγεις, ὦ Νικία.

ΝΙ. Οὐκοῦν εἴπερ ὁ ἀνδρείος ἀγαθός, δῆλον ὅτι σοφός ἐστιν.

ΣΩ. Ἦκουσας, ὦ Λάχης;

ΛΑ. Ἐγωγε, καὶ οὐ σφόδρα γε μανθάνω ὃ λέγει.

20 ΣΩ. Ἄλλ' ἐγὼ δοκῶ μανθάνειν, καὶ μοι δοκεῖ ἀνὴρ σοφίαν τινὰ τὴν ἀνδρείαν λέγειν.

ΛΑ. Ποίαν, ὦ Σώκρατες, σοφίαν;

ΣΩ. Οὐκοῦν τόνδε τοῦτο ἐρωτᾷς;

ΛΑ. Ἐγωγε.

25 ΣΩ. Ἴθι δὴ, αὐτῷ εἰπέ, ὦ Νικία, ποία σοφία ἀνδρεία ἂν εἴη κατὰ τὸν σὸν λόγον. οὐ γὰρ που ἦ γε αὐλητική.

ΝΙ. Οὐδαμῶς.

ΣΩ. Οὐδὲ μὴν ἢ κιθαριστική.

ΝΙ. Οὐ δῆτα.

30 ΣΩ. Ἄλλὰ τίς δὴ αὕτη ἢ τίνος ἐπιστήμη;

ΛΑ. Πάνυ μὲν οὖν ὀρθῶς αὐτὸν ἐρωτᾷς, ὦ Σώκρατες, καὶ εἰπέτω γε τίνα φησὶν αὐτὴν εἶναι.

ΝΙ. Ταύτην ἔγωγε, ὦ Λάχης, τὴν τῶν δεινῶν καὶ θαρραλέων ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις ἅπασιν.

ΛΑ. Ὡς ἄτοπα λέγει, ὦ Σώκρατες.

ΣΩ. Πρὸς τί τοῦτ' εἶπες βλέψας, ὦ Λάχης;

ΛΑ. Πρὸς ὅ τι; χωρὶς δήπου σοφία ἐστὶν ἀνδρείας.

ΣΩ. Οὐκουν φησὶ γέ Νικίας.

ΛΑ. Οὐ μέντοι μὰ Δία· ταῦτά τοι καὶ ληρεῖ.

5

ΣΩ. Οὐκούν διδάσκωμεν αὐτόν, ἀλλὰ μὴ λοιδορῶμεν.

ΝΙ. Οὐκ, ἀλλὰ μοι δοκεῖ, ὦ Σώκρατες, Λάχης ἐπιθυμεῖν καμὲ φανῆναι μηδὲν λέγοντα, ὅτι καὶ αὐτὸς ἄρτι τοιοῦτος ἐφάνη.

23. ΛΑ. Πάνυ μὲν οὖν, ὦ Νικία, καὶ πειράσομαί γε ἀποφῆναι. οὐδὲν γὰρ λέγεις· ἐπεὶ αὐτίκα ἐν ταῖς νόσοις οὐχ οἱ ἰατροὶ τὰ δεινὰ ἐπίστανται; ἢ οἱ ἀνδρείοι δοκοῦσί σοι ἐπίστασθαι; ἢ τοὺς ἰατροὺς σὺ ἀνδρείους καλεῖς;

ΝΙ. Οὐδ' ὅπωςτιοῦν.

ΛΑ. Οὐδέ γε τοὺς γεωργοὺς οἶμαι. καίτοι τά γε ἐν τῇ 15 γεωργίᾳ δεινὰ οὗτοι δήπου ἐπίστανται, καὶ οἱ ἄλλοι δημιουργοὶ ἅπαντες τὰ ἐν ταῖς αὐτῶν τέχναις δεινὰ τε καὶ θαρραλέα ἴσασιν· ἀλλ' οὐδὲν τι μᾶλλον οὗτοι ἀνδρείοι εἰσιν.

ΣΩ. Τί δοκεῖ Λάχης λέγειν, ὦ Νικία; ἔοικεν μέντοι λέγειν τι.

20

ΝΙ. Καὶ γὰρ λέγει γέ τι, οὐ μέντοι ἀληθές γε.

ΣΩ. Πῶς δῆ;

ΝΙ. Ὅτι οἶεται τοὺς ἰατροὺς πλέον τι εἰδέναι περὶ τοὺς κάμνοντας ἢ τὸ ὑγμεῖνον [εἰπεῖν οἶόν] τε καὶ νοσῶδες. οἱ δὲ δήπου τοσοῦτον μόνον ἴσασιν· εἰ δὲ δεινόν τφ τοῦτό ἐστιν τὸ 25 ὑγαινεῖν μᾶλλον ἢ τὸ κάμνειν, ἤγει σὺ τουτί, ὦ Λάχης, τοὺς ἰατροὺς ἐπίστασθαι; ἢ οὐ πολλοῖς οἶει ἐκ τῆς νόσου ἄμεινον εἶναι μὴ ἀναστήναι ἢ ἀναστήναι; τοῦτο γὰρ εἰπέ· σὺ πᾶσι φῆς ἄμεινον εἶναι ζῆν καὶ οὐ πολλοῖς κρεῖττον τεθνάναι;

30

ΛΑ. Οἶμαι ἔγωγε τοῦτό γε.

ΝΙ. Οἷς οὖν τεθνάναι λυσιτελεῖ, ταῦτά οἶει δεινὰ εἶναι καὶ οἷς ζῆν;

ΛΑ. Οὐκ ἔγωγε.

ΝΙ. Ἄλλὰ τοῦτο δὴ σὺ δίδως τοῖς ἰατροῖς γιγνώσκειν ἢ ἄλλῳ τινὶ δημιουργῶ πλὴν τῷ τῶν δεινῶν καὶ μὴ δεινῶν ἐπιστήμονι, ὃν ἐγὼ ἀνδρεῖον καλῶ;

ΣΩ. Κατανοεῖς, ὦ Λάχης, ὅ τι λέγει;

5 ΛΑ. Ἐγώ γε, ὅτι γε τοὺς μάντις καλεῖ τοὺς ἀνδρεῖους· τίς γὰρ δὴ ἄλλος εἴσεται ὅτῳ ἄμεινον ζῆν ἢ τεθνάναι; καίτοι σὺ, ὦ Νικία, πότερον ὁμολογεῖς μάντις εἶναι ἢ οὔτε μάντις οὔτε ἀνδρεῖος;

10 ΝΙ. Τί δέ; μάντις αὖ οἶει προσήκει τὰ δεινὰ γιγνώσκειν καὶ τὰ θαρραλέα;

ΛΑ. Ἐγώ γε· τίτιν γὰρ ἄλλῳ;

24. ΝΙ. Ὡς ἐγὼ λέγω πολὺ μᾶλλον, ὦ βέλτιστε· ἐπεὶ μάντιν γε τὰ σημεῖα μόνον δεῖ γιγνώσκειν τῶν ἐσομένων, εἴτε τῷ θάνατος εἴτε νόσος εἴτε ἀποβολὴ χρημάτων ἔσται, εἴτε
15 νίκη εἴτε ἥττα ἢ πολέμου ἢ καὶ ἀλλης τινὸς ἀγωνίας· ὅ τι δέ τῳ ἄμεινον τούτων ἢ παθεῖν ἢ μὴ παθεῖν, τί μᾶλλον μάντις προσήκει κρῖναι ἢ ἄλλῳ ὁτῶν;

ΛΑ. Ἄλλ' ἐγὼ τούτου οὐ μανθάνω, ὦ Σώκρατες, ὅ τι βού-
λεται λέγειν· οὔτε γὰρ μάντιν οὔτε ἰατρὸν οὔτε ἄλλον οὐδένα
20 δηλοῖ ὄντινα λέγει τὸν ἀνδρεῖον, εἰ μὴ εἰ θεὸν τινα λέγει αὐτὸν εἶναι. ἐμοὶ μὲν οὖν φαίνεται Νικίας οὐκ ἐθέλειν γενναίως ὁμολογεῖν ὅτι οὐδὲν λέγει, ἀλλὰ στρέφεται ἄνω καὶ κάτω ἐπι-
κρυπτόμενος τὴν αὐτοῦ ἀπορίαν· καίτοι κἂν ἡμεῖς οἰοί τε
ἡμεν ἄρτι ἐγὼ τε καὶ σὺ τοιαῦτα στρέφεσθαι, εἰ ἐβουλόμεθα
25 μὴ δοκεῖν ἐναντία ἡμῖν αὐτοῖς λέγειν. εἰ μὲν οὖν ἐν δικαστη-
ρίῳ ἡμῖν οἱ λόγοι ἦσαν, εἶχεν ἂν τινα λόγον ταῦτα ποιεῖν·
νῦν δὲ τί ἂν τις ἐν συνουσίᾳ τοιαῦδε μάτην κενοῖς λόγοις αὐτὸς
αὐτὸν κοσμοῖ;

ΣΩ. Οὐδὲν οὐδ' ἐμοὶ δοκεῖ, ὦ Λάχης· ἀλλ' ὀρώμεν μὴ
30 Νικίας οἴεται τι λέγειν καὶ οὐ λόγου ἔνεκα ταῦτα λέγει.
αὐτοῦ οὖν σαφέστερον πυθώμεθα τί ποτε νοεῖ· καὶ ἂν τι
φαίνεται λέγων, συγχωρησόμεθα, εἰ δὲ μή, διδάξομεν.

ΛΑ. Σὺ τοίνυν, ὦ Σώκρατες, εἰ βούλει πυνθάνεσθαι, πυν-
θάνου· ἐγὼ δ' ἴσως ἰκανῶς πέψυμαι.

ΣΩ. Ἄλλ' οὐδέν με κωλύει· κοινή γὰρ ἔσται ἡ πίστις ὑπὲρ ἐμοῦ τε καὶ σοῦ.

ΛΑ. Πάνυ μὲν οὖν.

25. ΣΩ. Λέγε δὴ μοι, ὦ Νικία, μᾶλλον δ' ἡμῖν· κοινούμεθα γὰρ ἐγὼ τε καὶ Λάχης τὸν λόγον· τὴν ἀνδρείαν ἐπιστήμην 5 φῆς δεινῶν τε καὶ θαρραλέων εἶναι;

ΝΙ. Ἐγωγε.

ΣΩ. Τοῦτο δὲ οὐ παντὸς δὴ εἶναι ἀνδρὸς γνῶναι, ὅποτε γε μῆτε ἰατρὸς μῆτε μάντις αὐτὸ γινώσεται μηδὲ ἀνδρείος ἔσται, εἰάν μὴ αὐτὴν ταύτην τὴν ἐπιστήμην προσλάβῃ· οὐχ οὕτως ἔλεγες; 10

ΝΙ. Οὕτω μὲν οὖν.

ΣΩ. Κατὰ τὴν παροιμίαν ἄρα τῷ ὄντι οὐκ ἂν πᾶσα ὕς γνοιή οὐδ' ἂν ἀνδρεία γένοιτο.

ΝΙ. Οὐ μοι δοκεῖ.

ΣΩ. Δῆλον δὴ, ὦ Νικία, ὅτι οὐδὲ τὴν Κρομμυωνίαν ἔν 15 πιστεύεις σύ γε ἀνδρείαν γεγρονέαι. τοῦτο δὲ λέγω οὐ παίζων, ἀλλ' ἀναγκαῖον οἶμαι τῷ ταῦτα λέγοντι μηδενὸς θηρίου ἀποδέχεσθαι ἀνδρείαν, ἢ συγχωρεῖν θηρίον τι οὕτω σοφὸν εἶναι, ὥστε ἅ ὀλίγοι ἀνθρώπων ἴσασι διὰ τὸ χαλεπὰ εἶναι γνῶναι, ταῦτα λέοντα ἢ πάρδαλιν ἢ τινα κάπρον φάναι εἰδέ- 20 ναι· ἀλλ' ἀνάγκη ὁμοίως λέοντα καὶ ἔλαφον καὶ ταῦρον καὶ πίθηκον πρὸς ἀνδρείαν φάναι πεφυκέναι τὸν τιθέμενον ἀνδρείαν τοῦθ' ὅπερ σὺ τίθεσαι.

ΛΑ. Νῆ τοὺς θεοὺς, καὶ εὖ γε λέγεις, ὦ Σώκρατες. καὶ ἡμῖν ὡς ἀληθῶς τοῦτο ἀπόκριναι, ὦ Νικία, πότερον σοφώ- 25 τερα φῆς ἡμῶν ταῦτα εἶναι τὰ θηρία, ἢ πάντες ὁμολογοῦμεν ἀνδρεία εἶναι, ἢ πᾶσιν ἐναντιούμενος τολμᾶς μηδὲ ἀνδρεία αὐτὰ καλεῖν;

ΝΙ. Οὐ γάρ τι, ὦ Λάχης, ἔγωγε ἀνδρεία καλῶ οὔτε θηρία οὔτε ἄλλο οὐδὲν τὸ τὰ δεινὰ ὑπὸ ἀγνοίας μὴ φοβούμεναν, ἀλλ' 30 ἄφοβον καὶ μῶρον· ἢ καὶ τὰ παιδιά πάντα οἶμι με ἀνδρεία καλεῖν, ἢ δι' ἀγνοίαν οὐδὲν δέδοικεν; ἀλλ' οἶμαι τὸ ἄφοβον καὶ τὸ ἀνδρεῖον οὐ ταῦτόν ἐστιν. ἐγὼ δὲ ἀνδρείας μὲν καὶ προμηθίας πάνυ τισὶν ὀλίγοις οἶμαι μετεῖναι, θρασύτητος δὲ

καὶ τόλμης καὶ τοῦ ἀφόβου μετὰ ἀπρομηθείας πάνυ πολλοῖς
καὶ ἀνδρῶν καὶ γυναικῶν καὶ παίδων καὶ θηρίων. ταῦτ' οὖν
ἂ σὺ καλεῖς ἀνδρεία καὶ οἱ πολλοί, ἐγὼ θρασέα καλῶ, ἀνδρεία
δὲ τὰ φρόνιμα περὶ ὧν λέγω.

5 26. ΛΑ. Θέασαι, ὦ Σώκρατες, ὡς εὖ ὁδε ἑαυτὸν δῆ, ὡς οἶε-
ται, κοσμεῖ τῷ λόγῳ· οὓς δὲ πάντες ὁμολογοῦσιν ἀνδρείους
εἶναι, τούτους ἀποστερεῖν ἐπιχειρεῖ ταύτης τῆς τιμῆς.

ΝΙ. Οὐκ οὖν ἔγωγε, ὦ Λάχης, ἀλλὰ θάρρει· φημί γάρ σε
εἶναι σοφόν, καὶ Λάμαχόν γε, εἴπερ ἔστὲ ἀνδρείοι, καὶ ἄλλους
10 γε συχνοὺς Ἀθηναίων.

ΛΑ. Οὐδὲν ἐρῶ πρὸς ταῦτα, ἔχων εἰπεῖν, ἵνα μὴ με φῆς ὡς
ἀληθῶς Αἰξωνέα εἶναι.

ΣΩ. Μηδέ γε εἶπης, ὦ Λάχης· καὶ γάρ μοι δοκεῖς τοῦδε μὴ
ῆσθήσθαι ὅτι ταύτην τὴν σοφίαν παρὰ Δάμωνος τοῦ ἡμετέρου
15 ἑταίρου παρέληφεν, ὁ δὲ Δάμων τῷ Προδίκῳ πολλὰ πλησιάζ-
ζει, ὃς δὴ δοκεῖ τῶν σοφιστῶν κάλλιστα τὰ τοιαῦτα ὀνόματα
διαιρεῖν.

ΛΑ. Καὶ γὰρ πρέπει, ὦ Σώκρατες, σοφιστῆ τὰ τοιαῦτα μάλ-
λον κομφυέεσθαι ἢ ἀνδρὶ ὃν ἡ πόλις ἀξιοῖ αὐτῆς προεστάναι.

20 ΣΩ. Πρέπει μέντοι, ὦ μακάριε, τῶν μεγίστων προστατοῦντι
μεγίστης φρονήσεως μετέχειν· δοκεῖ δέ μοι Νικίας ἄξιός εἶναι
ἐπισκέψεως, ὅποι ποτὲ βλέπων τοῦνομα τοῦτο τίθησι τὴν
ἀνδρείαν.

ΛΑ. Αὐτὸς τοίνυν σκόπει, ὦ Σώκρατες.

25 ΣΩ. Τοῦτο μέλλω ποιεῖν, ὦ ἄριστε· μὴ μέντοι οἶου με
ἀφήσειν σε τῆς κοινωνίας τοῦ λόγου, ἀλλὰ πρόσεχε τὸν νοῦν
καὶ συσκόπει τὰ λεγόμενα.

ΛΑ. Ταῦτα δὴ ἔστω, εἰ δοκεῖ χρήναι.

27. ΣΩ. Ἄλλὰ δοκεῖ. σὺ δέ, Νικία, λέγε ἡμῖν πάλιν ἐξ
30 ἀρχῆς· οἴσθ' ὅτι τὴν ἀνδρείαν κατ' ἀρχὰς τοῦ λόγου ἐσκοποῦ-
μεν ὡς μέρος ἀρετῆς σκοποῦντες;

ΝΙ. Πάνυ γε.

ΣΩ. Οὐκοῦν καὶ σὺ τοῦτο ἀπεκρίνω ὡς μόριον, ὄντων δὴ
καὶ ἄλλων μερῶν, ἃ σύμπαντα ἀρετὴ κέκληται;

ΝΙ. Πῶς γὰρ οὖν;

ΣΩ. Ἄρ' οὖν ἄπερ ἐγὼ καὶ σὺ ταῦτα λέγεις; ἐγὼ δὲ καλῶ πρὸς ἀνδρεία σωφροσύνην καὶ δικαιοσύνην καὶ ἄλλ' ἅττα τοιαῦτα. οὐ καὶ σὺ;

ΝΙ. Πάνυ μὲν οὖν.

ΣΩ. Ἐχε δὴ· ταῦτα μὲν γὰρ ὁμολογοῦμεν, περὶ δὲ τῶν δεινῶν καὶ θαρραλέων σκεψώμεθα, ὅπως μὴ σὺ μὲν ἄλλ' ἅττα ἡγῆ, ἡμεῖς δὲ ἄλλα. ἃ μὲν οὖν ἡμεῖς ἡγούμεθα, φράσομέν σοι· σὺ δὲ ἂν μὴ ὁμολογῆς, διδάξεις. ἡγούμεθα δ' ἡμεῖς δεινὰ μὲν εἶναι ἃ καὶ δέος παρέχει, θαρραλέα δὲ ἃ μὴ δέος παρέχει· 10 δέος δὲ παρέχειν οὐ τὰ γεγονότα οὐδὲ τὰ παρόντα τῶν κακῶν, ἀλλὰ τὰ προσδοκώμενα· δέος γὰρ εἶναι προσδοκίαν μέλλοντος κακοῦ· ἢ οὐχ οὕτω καὶ σὺ, ὦ Λάχης;

ΛΑ. Πάνυ γε σφόδρα, ὦ Σώκρατες.

ΣΩ. Τὰ μὲν ἡμέτερα τοίνυν, ὦ Νικία, ἀκούεις, ὅτι δεινὰ 15 μὲν τὰ μέλλοντα κακὰ φαμεν εἶναι, θαρραλέα δὲ τὰ μὴ κακὰ ἢ ἀγαθὰ μέλλοντα· σὺ δὲ ταύτη ἢ ἄλλη περὶ τούτων λέγεις;

ΝΙ. Ταύτη ἔγωγε.

ΣΩ. Τούτων δέ γε τὴν ἐπιστήμην ἀνδρείαν προσαγορεύεις;

ΝΙ. Κομιδῆ γε.

28. ΣΩ. Ἐτι δὴ τὸ τρίτον σκεψώμεθα εἰ συνδοκεῖ σοί τε καὶ ἡμῖν.

ΝΙ. Τὸ ποῖον δὴ τοῦτο;

ΣΩ. Ἐγὼ δὴ φράσω. δοκεῖ γὰρ δὴ ἐμοί τε καὶ τῶδε, περὶ ὅσων ἐστὶν ἐπιστήμη, οὐκ ἄλλη μὲν εἶναι περὶ γεγονότος, εἰδέ- 25 ναι ὅπη γέγονεν, ἄλλη δὲ περὶ γιγνομένων, ὅπη γίγνεται, ἄλλη δὲ ὅπη ἂν κάλλιστα γένοιτο [καὶ γενήσεται] τὸ μήπω γεγονός, ἀλλ' ἢ αὐτή. οἷον περὶ τὸ ὑγιεινὸν εἰς ἅπαντας τοὺς χρόνους οὐκ ἄλλη τις ἢ *ἢ* ἰατρική, μία οὖσα, ἐφορᾷ καὶ γιγνόμενα καὶ γεγονότα καὶ γενησόμενα [ὅπη γενήσεται]· καὶ περὶ τὰ ἐκ τῆς 30 γῆς αὐ φύόμενα ἢ γεωργία ὡσαύτως ἔχει· καὶ δήπου τὰ περὶ τὸν πόλεμον αὐτοὶ ἂν μαρτυρήσαιτε ὅτι ἢ στρατηγία κάλλιστα προμηθεῖται τά τε ἄλλα καὶ περὶ τὸ μέλλον ἔσσεσθαι, οὐδὲ τῇ μαντικῇ οἶεται δεῖν ὑπηρετεῖν ἀλλὰ ἄρχειν, ὡς εἰδυῖα κάλλιον

τὰ περὶ τὸν πόλεμον καὶ γιγνόμενα καὶ γενησόμενα· καὶ ὁ νόμος οὕτω τάττει, μὴ τὸν μάντιν τοῦ στρατηγοῦ ἄρχειν, ἀλλὰ τὸν στρατηγὸν τοῦ μάντεως. φήσομεν ταῦτα, ὦ Λάχης;

ΛΑ. Φήσομεν.

5 ΣΩ. Τί δέ; σὺ ἡμῖν, ὦ Νικία, σύμφησ περὶ τῶν αὐτῶν τὴν αὐτὴν ἐπιστήμην καὶ ἐσομένων καὶ γιγνομένων καὶ γεγονότων ἐπαίειν;

ΝΙ. Ἐγωγε· δοκεῖ γάρ μοι οὕτως, ὦ Σώκρατες.

10 ΣΩ. Οὐκοῦν, ὦ ἄριστε, καὶ ἡ ἀνδρεία τῶν δεινῶν ἐπιστήμη ἐστὶν καὶ θαρραλέων, ὡς φῆς· ἢ γάρ;

ΝΙ. Ναί.

ΣΩ. Τὰ δὲ δεινὰ ὁμολόγηται καὶ τὰ θαρραλέα τὰ μὲν μέλλοντα ἀγαθὰ, τὰ δὲ μέλλοντα κακὰ εἶναι.

ΝΙ. Πάνυ γε.

15 ΣΩ. Ἡ δέ γ' αὐτὴ ἐπιστήμη τῶν αὐτῶν καὶ μελλόντων καὶ πάντως ἐχόντων εἶναι.

ΝΙ. Ἔστι ταῦτα.

ΣΩ. Οὐ μόνον ἄρα τῶν δεινῶν καὶ θαρραλέων ἡ ἀνδρεία ἐπιστήμη ἐστίν· οὐ γὰρ μελλόντων μόνον πέρι τῶν ἀγαθῶν τε
20 καὶ κακῶν ἐπαίει, ἀλλὰ καὶ γιγνομένων καὶ γεγονότων [καὶ πάντως ἐχόντων], ὥσπερ αἱ ἄλλαι ἐπιστήμαι.

ΝΙ. Ἐοικέν γε.

29 ΣΩ. Μέρος ἄρα ἀνδρείας ἡμῖν, ὦ Νικία, ἀπεκρίνω σχεδόν τι τρίτον· καίτοι ἡμεῖς ἠρωτῶμεν ὅλην ἀνδρείαν ὅ τι εἴη.
25 καὶ νῦν δὴ, ὡς ἔοικεν, κατὰ τὸν σὸν λόγον οὐ μόνον δεινῶν τε καὶ θαρραλέων ἐπιστήμη ἡ ἀνδρεία ἐστίν, ἀλλὰ σχεδόν τι ἡ περὶ πάντων ἀγαθῶν τε καὶ κακῶν καὶ πάντως ἐχόντων, ὡς νῦν αὐτὸ σὸς λόγος, ἀνδρεῖ' ἂν εἴη. οὕτως αὐτὸ μετατίθεσθαι ἢ πῶς λέγεις, ὦ Νικία;

30 ΝΙ. Ἐμοιγε δοκεῖ, ὦ Σώκρατες.

ΣΩ. Δοκεῖ οὖν σοι, ὦ δαιμόνιε, ἀπολείπειν ἂν τι ὁ τοιοῦτος ἀρετῆς, εἴπερ εἰδείη τά τε ἀγαθὰ πάντα καὶ παντάπασιν ὡς γίγνεται καὶ γενήσεται καὶ γέγονε, καὶ τὰ κακὰ ὡσαύτως; καὶ τοῦτον οἶει ἂν σὺ ἐνδεῆ εἶναι σωφροσύνης ἢ δικαιοσύνης τε καὶ

οσιότητος, ᾧ γε μόνῳ προσήκει καὶ περὶ θεοὺς καὶ περὶ ἀνθρώ-
πους ἐξευλαβεῖσθαι τε τὰ δεινὰ [καὶ τὰ μῆ] καὶ τὰ γαθὰ πορί-
ζεσθαι, ἐπισταμένῳ ὀρθῶς προσομιλεῖν;

ΝΙ. Λέγειν τι ᾧ Σώκρατες μοι δοκεῖς.

ΣΩ. Οὐκ ἄρα, ᾧ Νικία, μόριον ἀρετῆς ἂν εἴη τὸ νῦν σοι 5
λεγόμενον, ἀλλὰ σύμπασα ἀρετή.

ΝΙ. Ἔοικεν.

ΣΩ. Καὶ μὴν ἔφαμέν γε τὴν ἀνδρείαν μόριον εἶναι ἐν τῶν
τῆς ἀρετῆς.

ΝΙ. Ἔφαμεν γάρ.

10

ΣΩ. Τὸ δέ γε νῦν λεγόμενον οὐ φαίνεται.

ΝΙ. Οὐκ ἔοικεν.

ΣΩ. Οὐκ ἄρα ἠύρηκαμεν, ᾧ Νικία, ἀνδρεία ὅ τι ἐστίν.

ΝΙ. Οὐ φαινόμεθα.

ΛΑ. Καὶ μὴν ἔγωγε, ᾧ φίλε Νικία, ᾧμην σε εὐρήσειν, ἐπειδὴ 15
ἐμοῦ κατεφρόνησας Σωκράτει ἀποκριναμένου· πάνυ δὴ μεγάλην
ἐλπίδα εἶχον, ὡς τῇ παρὰ τοῦ Δάμωνος σοφία αὐτὴν ἀνευρήσει.

30. ΝΙ. Εὖ γε, ᾧ Λάχης, ὅτι οὐδὲν οἶε σὺ ἔτι πρᾶγμα εἶναι,
ὅτι αὐτὸς ἄρτι ἐφάνης ἀνδρείας πέρι οὐδὲν εἰδώς, ἀλλ' εἰ καὶ
ἐγὼ ἕτερος τοιοῦτος ἀναφανήσομαι, πρὸς τοῦτο βλέπεις, καὶ 20
οὐδὲν ἔτι διοίσει, ὡς ἔοικε, σοὶ μετ' ἐμοῦ μηδὲν εἰδέναί ὧν προσή-
κει ἐπιστήμην ἔχειν ἀνδρὶ οἰομένῳ τι εἶναι. σὺ μὲν οὖν μοι
δοκεῖς ὡς ἀληθῶς ἀνθρώπειον πρᾶγμα ἐργάζεσθαι, οὐδὲν πρὸς
αὐτὸν βλέπεις ἀλλὰ πρὸς τοὺς ἄλλους· ἐγὼ δ' οἶμαι ἐμοὶ περὶ
ὧν ἐλέγομεν νῦν τε ἐπιεικῶς εἰρήσθαι, καὶ εἴ τι αὐτῶν μὴ ἰκα- 25
νῶς εἴρηται, ὕστερον ἐπανορθώσεσθαι καὶ μετὰ Δάμωνος, οὐ σύ-
που οἶε καταγελᾶν, καὶ ταῦτα οὐδ' ἰδὼν πώποτε τὸν Δάμωνα, καὶ
μετ' ἄλλων· καὶ ἐπειδὴν βεβαιώσωμαι αὐτά, διδάξω καὶ σέ, καὶ
οὐ φθονήσω· δοκεῖς γάρ μοι καὶ μάλα σφόδρα δεῖσθαι μαθεῖν.

ΛΑ. Σοφὸς γάρ τοι σὺ εἶ, ᾧ Νικία. ἀλλ' ὅμως ἐγὼ Λυσι- 30
μάχῳ τῷδε καὶ Μελησίᾳ συμβουλευῶ, σὲ μὲν καὶ ἐμὲ περὶ τῆς
παιδείας τῶν νεανίσκων χαίρειν ἔαν, Σωκράτη δὲ τουτουῖ, ὅπερ
ἐξ ἀρχῆς ἔλεγον, μὴ ἀφιέναι· εἰ δὲ καὶ ἐμοὶ ἐν ἡλικίᾳ ἦσαν οἱ
παῖδες, ταῦτα ἂν ταῦτ' ἐποίουν.

ΝΙ. Ταῦτα μὲν καὶ γὰρ συγχωρῶ, εἴπερ ἐθέλη Σωκράτης τῶν μειρακίων ἐπιμελείσθαι, μηδένα ἄλλον ζητεῖν· ἐπεὶ καὶ ἐγὼ τὸν Νικήρατον τούτῳ ἤδιστα ἐπιτρέπομι, εἰ ἐθέλοι οὗτος. ἀλλὰ γὰρ ἄλλους μοι ἐκάστοτε συνίστησιν, ὅταν τι αὐτῷ περὶ τούτου
5 μνησθῶ, αὐτὸς δὲ οὐκ ἐθέλει. ἀλλ' ὄρα, ὦ Λυσίμαχε, εἴ τι σοῦ ἂν μᾶλλον ὑπακούοι Σωκράτης.

ΛΥ. Δίκαιόν γέ τοι, ὦ Νικία, ἐπεὶ καὶ ἐγὼ τούτῳ πολλὰ ἂν ἐθελήσαιμι ποιεῖν, ἃ οὐκ ἂν ἄλλοις πάνν πολλοῖς ἐθέλοισι. πῶς οὖν φῆς, ὦ Σώκρατες; ὑπακούσει τι καὶ συμπροθυμήσει
10 ὡς βελτίστοις γενέσθαι τοῖς μειρακίοις;

31. ΣΩ. Καὶ γὰρ ἂν δεινὸν εἶη, ὦ Λυσίμαχε, τοῦτό γε, μὴ ἐθέλειν τῷ συμπροθυμῆσθαι ὡς βελτίστῳ γενέσθαι. εἰ μὲν οὖν ἐν τοῖς διαλόγοις τοῖς ἄρτι ἐγὼ μὲν ἐφάνην εἰδώς, τῷδε δὲ μὴ εἰδότε, δίκαιον ἂν ἦν ἐμὲ μάλιστα ἐπὶ τούτῳ τὸ ἔργον παρακαλεῖν· νῦν δ'
15 — ὁμοίως γὰρ πάντες ἐν ἀπορίᾳ ἐγενόμεθα· τί οὖν ἂν τις ἡμῶν τίνα προαιροῖτο; ἐμοὶ μὲν οὖν δὴ αὐτῷ δοκεῖ οὐδένα· ἀλλ' ἐπειδὴ ταῦτα οὕτως ἔχει, σκέψασθε ἂν τι δόξω συμβουλεύειν ὑμῖν. ἐγὼ γὰρ φημι χρῆναι, ὦ ἄνδρες — οὐδεὶς γὰρ ἔκφορος λόγου — κοινῇ πάντας ἡμᾶς ζητεῖν μάλιστα μὲν ἡμῖν αὐτοῖς
20 διδάσκαλον ὡς ἄριστον, δεόμεθα γάρ, ἔπειτα καὶ τοῖς μειρακίοις, μήτε χρημάτων φειδομένους μήτε ἄλλου μηδενός· εἰ δὲ ἡμᾶς αὐτοὺς ἔχειν, ὡς νῦν ἔχομεν, οὐ συμβουλεύω. εἰ δὲ τις ἡμῶν καταγελάσεται, ὅτι τηλικοῖδε ὄντες εἰς διδασκάλων ἀξιούμεν φοιτᾶν, τὸν Ὅμηρον δοκεῖ μοι χρῆναι προβάλλεσθαι, ὃς ἔφη
25 οὐκ ἀγαθὴν εἶναι αἰδῶ κεχρημένῳ ἀνδρὶ παρεῖναι. καὶ ἡμεῖς οὖν ἐάσαντες χαίρειν εἴ τίς τι ἐρεῖ, κοινῇ ἡμῶν αὐτῶν καὶ τῶν μειρακίων ἐπιμέλειαν ποιησώμεθα.

ΛΥ. Ἐμοὶ μὲν ἀρέσκει, ὦ Σώκρατες, ἃ λέγεις· καὶ ἐθέλω, ὅσῳ περ γεραίτατός εἰμι, τοσοῦτῳ προθυμώτατα μανθάνειν μετὰ
30 τῶν νεανίσκων. ἀλλὰ μοι οὕτωςσὶ ποιήσον· αὔριον ἔωθεν ἀφίκου οἴκαδε, καὶ μὴ ἄλλως ποιήσης, ἵνα βουλευσώμεθα περὶ αὐτῶν τούτων· τὸ δὲ νῦν εἶναι τὴν συνουσίαν διαλύσωμεν.

ΣΩ. Ἀλλὰ ποιήσω, ὦ Λυσίμαχε, ταῦτα, καὶ ἤξω παρὰ σὲ αὔριον, εἰάν θεὸς ἐθέλη.

ΛΥΣΙΣ

ἡ περὶ φιλίας

TIME: 409-400 B.C. (v. p. 76. 8). PLACE: A palaestra near Panops' spring

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΙΠΠΟΘΑΛΗΣ, ΚΤΗΣΙΠΠΟΣ, ΜΕΝΕΞΕΝΟΣ,
ΛΥΣΙΣ

1. Ἐπορευόμενη μὲν ἐξ Ἀκαδημείας εὐθὺς Λυκείου τὴν ἔξω τείχους ὑπ' αὐτὸ τὸ τείχος· ἐπειδὴ δ' ἐγενόμην κατὰ τὴν πυλίδαν ἢ ἢ Πάνοπος κρήνη, ἐνταῦθα συνέτυχον Ἴπποθάλει τε τῷ Ἱερωνύμῳ καὶ Κτησίππῳ τῷ Παιανιεῖ καὶ ἄλλοις μετὰ τούτων νεανίσκοις ἀθροῖς συνεστῶσι. καὶ με 5 προσιόντα ὁ Ἴπποθαλῆς ἰδὼν ὦ Σώκρατες, ἔφη, ποῖ δὴ πορεύει καὶ πόθεν; Ἐξ Ἀκαδημείας, ἦν δ' ἐγώ, πορεύομαι εὐθὺς Λυκείου. Δεῦρο δὴ, ἢ δ' ὅς, εὐθὺς ἡμῶν. οὐ παραβαλεῖς; ἄξιον μέντοι. Ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς; Δεῦρο, ἔφη, δείξας μοι ἐν τῷ κατα- 10 τικρῷ τοῦ τείχους περίβολόν τέ τινα καὶ θύραν ἀνεωγμένην. διατρίβομεν δέ, ἢ δ' ὅς, αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι πάνυ πολλοὶ καὶ καλοί. Ἔστιν δὲ δὴ τί τοῦτο, καὶ τίς ἢ διατριβή; Παλαιστρα, ἔφη, νεωστὶ ῥυοδομημένη· ἢ δὲ διατριβὴ τὰ πολλὰ ἐν λόγοις, ὧν ἡδέως ἂν σοι μεταδιδού- 15 μεν. Καλῶς γε, ἦν δ' ἐγώ, ποιοῦντες· διδάσκει δὲ τίς αὐτόθι; Σὸς ἐταῖρός γε, ἢ δ' ὅς, καὶ ἐπαινέτης, Μίκκος. Μὰ Δία, ἦν δ' ἐγώ, οὐ φαῦλός γε ἀνὴρ, ἀλλ' ἰκανὸς σοφιστής. Βούλει οὖν ἔπεσθαι, ἔφη, ἵνα καὶ ἴδῃς τοὺς ὄντας αὐτοῦ; πρῶτον ἡδέως ἀκούσαιμ' ἂν, ἐπὶ τῷ καὶ εἴσειμι καὶ τίς ὁ 20 καλός. Ἄλλος, ἔφη, ἄλλῳ ἡμῶν δοκεῖ, ὦ Σώκρατες. Σοὶ

δὲ δὴ τίς, ὦ Ἰππόθαλες; τοῦτό μοι εἶπέ. καὶ ὃς ἐρωτηθεὶς
 ἠρυθρίασεν. καὶ ἐγὼ εἶπον ὦ παῖ Ἰερωνύμου Ἰππόθαλες,
 τοῦτο μὲν μηκέτι εἶπης, εἴτε ἐρᾶς του εἴτε μή· οἶδα γὰρ ὅτι
 οὐ μόνον ἐρᾶς, ἀλλὰ καὶ πόρρω ἤδη εἰ πορευόμενος τοῦ ἔρωτος.
 5 εἰμὶ δ' ἐγὼ τὰ μὲν ἄλλα φαῦλος καὶ ἄχρηστος, τοῦτο δέ μοι
 πως ἐκ θεοῦ δέδοται, ταχὺ οἴω τ' εἶναι γινῶναι ἐρῶντά τε καὶ
 ἐρώμενον. καὶ ὃς ἀκούσας πολὺ ἔτι μᾶλλον ἠρυθρίασεν. ὁ
 οὖν Κτήσιππος, Ἀστείου γε, ἦ δ' ὅς, ὅτι ἐρυθρίας, ὦ Ἰππό-
 θαλες, καὶ ὀκνεῖς εἰπεῖν Σωκράτει τοῦνομα· ἐὰν δ' οὗτος καὶ
 10 σμικρὸν χρόνον συνδιατρίψῃ σοι, παραταθήσεται ὑπὸ σοῦ
 ἀκούων θαμὰ λέγοντος. ἡμῶν γοῦν, ὦ Σώκρατες, ἐκκεκώφωκε
 τὰ ὦτα καὶ ἐμπέπληκε Λύσιδος· ἂν μὲν δὴ καὶ ὑποπίῃ, εὐμα-
 ρία ἡμῖν ἐστίν καὶ ἐξ ὑπνου ἐγρομένοις Λύσιδος οἶεσθαι τοῦ-
 νομα ἀκούειν. καὶ ἃ μὲν καταλογάδην διηγεῖται, δεινὰ ὄντα,
 15 οὐ πάνυ τι δεινὰ ἐστίν· ἀλλ' ἐπειδὴν τὰ ποιήματα ἡμῶν ἐπι-
 χειρήσῃ καταντλεῖν καὶ συγγράμματα. καὶ ὃ ἐστίν τούτων
 δεινότερον, ὅτι καὶ ἄδει εἰς τὰ παιδικὰ φωνῇ θαυμασία, ἦν
 ἡμᾶς δεῖ ἀκούοντας ἀνέχεσθαι. νῦν δὲ ἐρωτώμενος ὑπὸ σοῦ
 ἐρυθρία. Ἔστιν δέ, ἦν δ' ἐγὼ, ὁ Λύσις νέος τις, ὡς ἔοικε·
 20 τεκμαίρομαι δέ, ὅτι ἀκούσας τοῦνομα οὐκ ἔγνω. Οὐ γὰρ
 πάνυ, ἔφη, τὸ αὐτοῦ τοῦνομα λέγουσιν, ἀλλ' ἔτι πατρόθεν
 ἐπονομάζεται διὰ τὸ σφόδρα τὸν πατέρα γινγνώσκεσθαι αὐτοῦ.
 ἐπεὶ εὐ οἶδ' ὅτι πολλοῦ δείς τὸ εἶδος ἀγνοεῖν τοῦ παιδός· ἰκα-
 νὸς γὰρ καὶ ἀπὸ μόνου τούτου γινγνώσκεσθαι. Λεγέσθω, ἦν
 25 δ' ἐγὼ, οὐτινος ἐστίν. Δημοκράτους, ἔφη, τοῦ Λίξωνέως ὁ
 πρεσβύτατος υἱός. Εἶεν, ἦν δ' ἐγὼ, ὦ Ἰππόθαλες, ὡς γεναῖον
 καὶ νεανικὸν τοῦτον τὸν ἔρωτα πανταχῇ ἀνηῦρες· καὶ μοι ἴθι
 ἐπίδειξαι ἃ καὶ τοῖσδε ἐπιδείκνυσαι, ἵνα εἰδῶ εἰ ἐπίστασαι
 ἃ χρὴ ἐραστὴν περὶ παιδικῶν πρὸς αὐτὸν ἢ πρὸς ἄλλους
 30 λέγειν. Τούτων δέ τι, ἔφη, σταθμᾶ, ὦ Σώκρατες, ὧν ὅδε
 λέγει; Πότερον, ἦν δ' ἐγὼ, καὶ τὸ ἐρᾶν ἕξαρνος εἰ οὐ λέγει
 ὅδε; Οὐκ ἔγωγε, ἔφη, ἀλλὰ μὴ ποιεῖν εἰς τὰ παιδικὰ μηδὲ
 συγγράφειν. Οὐχ ὑγιαίνει, ἔφη ὁ Κτήσιππος, ἀλλὰ ληρεῖ τε
 καὶ μαίνεται.

2. Καὶ ἐγὼ εἶπον Ὡ Ἰππόθαλες, οὐ τι τῶν μέτρων δέομαι ἀκούσαι οὐδὲ μέλος εἶ τι πεποίηκας εἰς τὸν νεανίσκον, ἀλλὰ τῆς διανοίας, ἵνα εἰδῶ τίνα τρόπον προσφέρει πρὸς τὰ παιδικά. Ὅδε δὴπου σοι, ἔφη, ἐρεῖ· ἀκριβῶς γὰρ ἐπίσταται καὶ μέμνηται, εἶπερ, ὡς λέγει, ὑπ' ἐμοῦ αἰεὶ ἀκούων διατεθρύληται. 5 Νῆ τοὺς θεοὺς, ἔφη ὁ Κτήσιππος, πάνυ γε. καὶ γὰρ ἐστὶ καταγέλαστα, ὦ Σώκρατες. τὸ γὰρ ἐραστήν ὄντα καὶ διαφερόντως τῶν ἄλλων τὸν νοῦν προσέχοντα τῷ παιδί ἴδιον μὲν μηδὲν ἔχειν λέγειν, ὃ οὐχὶ καὶν παῖς εἶποι, πῶς οὐχὶ καταγέλαστον; ἂ δὲ ἢ πόλις ὅλη ἄδει περὶ Δημοκράτους καὶ Λύσιδος 10 τοῦ πάππου τοῦ παιδὸς καὶ πάντων πέρι τῶν προγόνων, πλούτους τε καὶ ἵπποτροφίας καὶ νίκας Πυθοῖ καὶ Ἴσθμοῖ καὶ Νεμέᾳ τεθρίπποις τε καὶ κέλῃσι, ταῦτα ποιεῖ τε καὶ λέγει, πρὸς δὲ τούτοις ἔτι τούτων κρονικώτερα. τὸν γὰρ τοῦ Ἡρακλέους ξενισμὸν πρόην ἡμῖν ἐν ποιήματί τιμι διῆειν, ὡς διὰ 15 τὴν τοῦ Ἡρακλέους συγγένειαν ὁ πρόγονος αὐτῶν ὑποδέξαιτο τὸν Ἡρακλέα, γεγονῶς αὐτὸς ἐκ Διὸς τε καὶ τῆς τοῦ δήμου ἀρχηγέτου θυγατρὸς, ἅπερ αἱ γράϊαι ἄδουσι, καὶ ἄλλα πολλὰ τοιαῦτα, ὦ Σώκρατες· ταῦτ' ἐστὶν ἂ οὗτος λέγων τε καὶ ἄδων ἀναγκάζει καὶ ἡμᾶς ἀκροᾶσθαι. καὶ ἐγὼ ἀκούσας εἶπον Ὡ 20 καταγέλαστε Ἰππόθαλες, πρὶν νενικηκέναι ποιεῖς τε καὶ ἄδεις εἰς σαυτὸν ἐγκώμιον; Ἄλλ' οὐκ εἰς ἐμαντόν, ἔφη, ὦ Σώκρατες, οὔτε ποιῶ οὔτε ἄδω. Οὐκ οἶε γε, ἦν δ' ἐγώ. Τὸ δὲ πῶς ἔχει; ἔφη. Πάντων μάλιστα, εἶπον, εἰς σὲ τείνουσιν αὐταὶ αἱ ᾠδαί. ἐὰν μὲν γὰρ ἔλῃς τὰ παιδικὰ τοιαῦτα ὄντα, κόσμος 25 σοι ἔσται τὰ λεχθέντα καὶ ἀσθέντα καὶ τῷ ὄντι ἐγκώμια ὥσπερ νενικηκότι, ὅτι τοιούτων παιδικῶν ἔτυχες· ἐὰν δὲ σε διαφύγῃ, ὅσῳ ἂν μείζω σοι εἰρημένα ἢ ἐγκώμια περὶ τῶν παιδικῶν, τοσοῦτῳ μειζόνων δόξεις καλῶν τε καὶ ἀγαθῶν ἐστερημένος καταγέλαστος εἶναι. ὅστις οὖν τὰ ἐρωτικά, ὦ φίλε, 30 σοφός, οὐκ ἐπαινεῖ τὸν ἰρώμενον πρὶν ἂν ἔλῃ, δεδιὼς τὸ μέλλον ὅπῃ ἀποβήσεται. καὶ ἅμα οἱ καλοί, ἐπειδάν τις αὐτοὺς ἐπαινῇ καὶ αὔξῃ, φρονήματος ἐμπίμπλονται καὶ μεγαλαυχίας· ἢ οὐκ οἶε; Ἔγωγε, ἔφη. Οὐκοῦν ὅσῳ ἂν μεγαλαυχότεροι

ὧσιν, δυσαλωτότεροι γίνονται; Εἰκός γε. Ποῖός τις οὖν
 ἂν σοι δοκεῖ θηρευτῆς εἶναι, εἰ ἀνασοβοῖ θηρεύων καὶ δυσα-
 λωτοτέραν τὴν ἄγραν ποιοῖ; Δῆλον ὅτι φαῦλος. Καὶ μὲν
 δὴ λόγοις τε καὶ ῥηδαῖς μὴ κηλεῖν ἀλλ' ἐξαγριαίνειν πολλή
 5 ἀμουσία· ἢ γάρ; Δοκεῖ μοι. Σκόπει δὴ, ὦ Ἴππόθαλες,
 ὅπως μὴ πᾶσι τούτοις ἔνοχον σαυτὸν ποιήσεις διὰ τὴν ποιή-
 σιν· καίτοι οἶμαι ἐγὼ ἄνδρα ποιήσει βλάπτοντα ἑαυτὸν οὐκ
 ἂν σε ἐθέλειν ὁμολογῆσαι ὡς ἀγαθός ποτ' ἐστὶν ποιητής, βλα-
 βερὸς ὢν ἑαυτῷ. Οὐ μὰ τὸν Δία, ἔφη· πολλή γὰρ ἂν ἀλογία
 10 εἴη· ἀλλὰ διὰ ταῦτα δὴ σοι, ὦ Σώκρατες, ἀνακοινοῦμαι, καὶ
 εἴ τι ἄλλο ἔχεις, συμβούλευε, τίνα ἂν τις λόγον διαλεγόμενος
 ἢ τί πράττων προσφιλῆς παιδικοῖς γένοιτο.

3. Οὐ ῥάδιον, ἦν δ' ἐγώ, εἰπεῖν· ἀλλ' εἴ μοι ἐθελήσαις
 αὐτὸν ποιῆσαι εἰς λόγους ἐλθεῖν, ἴσως ἂν δυναίμην σοι ἐπι-
 15 δεῖξαι, ἃ χρὴ αὐτῷ διαλέγεσθαι ἀντὶ τούτων ὢν οὗτοι λέγειν
 τε καὶ ἄδειν φασί σε. Ἄλλ' οὐδέν, ἔφη, χαλεπόν. ἂν γὰρ
 εἰσέλθῃς μετὰ Κτησίππου τοῦδε καὶ καθεζόμενος διαλέγῃ,
 οἶμαι μὲν καὶ αὐτός σοι πρόσεισι· φιλήκοος γάρ, ὦ Σώκρατες,
 διαφερόντως ἐστίν, καὶ ἅμα, ὡς Ἑρμαῖα ἄγουσιν, ἀναμειγμέ-
 20 νοι ἐν ταύτῳ εἰσιν οἳ τε νεανίσκοι καὶ οἱ παῖδες. πρόσεισιν
 οὖν σοι· εἰ δὲ μή, Κτησίππῳ συνήθης ἐστὶν διὰ τὸν τούτου
 ἀνεψιὸν Μενέξενον· Μενεξένῳ μὲν γὰρ δὴ πάντων μάλιστα
 ἑταῖρος ὢν τυγχάνει. καλεσάτω οὖν οὗτος αὐτόν, ἐὰν ἄρα μὴ
 προσίῃ αὐτός. Ταῦτα, ἦν δ' ἐγώ, χρὴ ποιεῖν. καὶ ἅμα λαβὼν
 25 τὸν Κτήσιππον προσῆ' εἰς τὴν παλαιστραν· οἱ δ' ἄλλοι ὕστε-
 ροι ἡμῶν ἦσαν.

Εἰσελθόντες δὲ κατελάβομεν αὐτόθι τεθυκότας τε τοὺς παῖ-
 δας καὶ τὰ περὶ τὰ ἱερεῖα σχεδόν τι ἤδη πεποιημένα, ἀστρα-
 γαλίζοντάς τε δὴ καὶ κεκοσμημένους ἅπαντας. οἱ μὲν οὖν
 30 πολλοὶ ἐν τῇ αὐλῇ ἔπαιζον ἔξω, οἱ δὲ τινες τοῦ ἀποδυτηρίου
 ἐν γωνίᾳ ἠρτίαζον ἀστραγάλοις παμπόλλοις, ἐκ φορμίσκων
 τινῶν προαιρούμενοι· τούτους δὲ περιέστασαν ἄλλοι θεωροῦν-
 τες. ὢν δὴ καὶ ὁ Λύσις ἦν, καὶ εἰστήκειν ἐν τοῖς παισὶ τε καὶ
 νεανίσκοις ἐστεφανωμένος καὶ τὴν ὄψιν διαφέρων, οὐ τὸ καλὸς

εἶναι μόνον ἄξιος ἀκούσαι, ἀλλ' ὅτι καλὸς τε καὶ ἀγαθός. καὶ ἡμεῖς εἰς τὸ κατανακτικρὸν ἀποχωρήσαντες ἐκαθεζόμεθα—ἦν γὰρ αὐτόθι ἡσυχία—καὶ τι ἀλλήλοις διελεγόμεθα. περιστρεφόμενος οὖν ὁ Λύσις θαμὰ ἐπεσκοπεῖτο ἡμᾶς, καὶ δῆλος ἦν ἐπιθυμῶν προσελθεῖν. τέως μὲν οὖν ἠπόρει τε καὶ ὤκνει 5 μόνος προσιέναι· ἔπειτα ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξὺ παίζων εἰσέρχεται, καὶ ὡς εἶδεν ἐμέ τε καὶ τὸν Κτήσιππον, ἦε παρακατιζήσόμενος· ἰδὼν οὖν αὐτὸν ὁ Λύσις εἶπετο καὶ συμπαρακαθέζετο μετὰ τοῦ Μενεξένου.· προσῆλθον δὲ καὶ οἱ ἄλλοι, καὶ δὴ καὶ ὁ Ἴπποθάλης, ἐπειδὴ πλείους ἑώρα ἐφιστα- 10 μένους, τούτους ἐπηλυγισάμενος προσέστη ἢ μὴ ᾔετο κατόψεσθαι τὸν Λύσιν, δεδιὼς μὴ αὐτῷ ἀπεχθάνοιτο· καὶ οὕτω προσεστῶς ἠκροᾶτο.

Καὶ ἐγὼ πρὸς τὸν Μενέξενον ἀποβλέψας, ὦ παῖ Δημοφῶντος, ἦν δ' ἐγώ, πότερος ὑμῶν πρεσβύτερος; Ἀμφισβητοῦ- 15 μιν, ἔφη. Οὐκοῦν καὶ ὀπότερος γενναιότερος, ἐρίζοιτ' ἂν, ἦν δ' ἐγώ. Πάνυ γε, ἔφη. Καὶ μὴν ὀπότερός γε καλλίων, ὡσαύτως. Ἐγελασάτην οὖν ἄμφω. Οὐ μὴν ὀπότερός γε, ἔφην, πλουσιώτερος ὑμῶν, οὐκ ἐρήσομαι· φίλω γάρ ἐστον. ἦ γάρ; Πάνυ γ', ἐφάτην. Οὐκοῦν κοινὰ τά γε φίλων λέγεται, ὥστε 20 τούτῳ γε οὐδὲν διοίσετον, εἶπερ ἀληθῆ περὶ τῆς φιλίας λέγετον. Συνεφάτην.

4. Ἐπεχείρουν δὲ μετὰ τοῦτο ἐρωτᾶν, ὀπότερος δικαιοτέρος καὶ σοφώτερος αὐτῶν εἴη. μεταξὺ οὖν τις προσελθὼν ἀνέστησε τὸν Μενέξενον, φάσκων καλεῖν τὸν παιδοτρίβην· ἐδόκει 25 γάρ μοι ἱεροποιῶν τυγχάνειν. ἐκεῖνος μὲν οὖν ᾔχετο· ἐγὼ δὲ τὸν Λύσιν ἠρόμην, Ἦ που, ἦν δ' ἐγώ, ὦ Λύσι, σφόδρα φιλεῖ σε ὁ πατὴρ καὶ ἡ μήτηρ; Πάνυ γε, ἦ δ' ὅς. Οὐκοῦν βούλοιντο ἂν σε ὡς εὐδαιμονέστατον εἶναι; Πῶς γὰρ οὐ; Δοκεῖ δέ σοι εὐδαίμων εἶναι *ἂν* ἄνθρωπος δουλεύων τε καὶ ᾧ μηδὲν 30 ἐξείη ποιεῖν ὧν ἐπιθυμοί; Μὰ Δί' οὐκ ἔμοιγε, ἔφη. Οὐκοῦν εἶ σε φιλεῖ ὁ πατὴρ καὶ ἡ μήτηρ καὶ εὐδαίμονά σε ἐπιθυμοῦσι γενέσθαι, τοῦτο παντὶ τρόπῳ δῆλον ὅτι προθυμοῦνται ὅπως ἂν εὐδαιμονοίης. Πῶς γὰρ οὐχί; ἔφη. Ἐῶσιν ἄρα σε ἂ

βούλει ποιεῖν, καὶ οὐδὲν ἐπιπλήττουσιν οὐδὲ διακωλύουσι ποι-
 εῖν ὧν ἂν ἐπιθυμῆς; Ναὶ μὰ Δία ἐμέ γε, ὦ Σώκρατες, καὶ
 μάλα γε πολλὰ κωλύουσιν. Πῶς λέγεις; ἦν δ' ἐγώ. βου-
 λόμενοι σε μακάριον εἶναι διακωλύουσι τοῦτο ποιεῖν ὃ ἂν
 5 βούλη; ὦδε δέ μοι λέγε. ἦν ἐπιθυμήσης ἐπὶ τινος τῶν τοῦ
 πατρὸς ἀρμάτων ὀχεῖσθαι λαβῶν τὰς ἡνίας, ὅταν ἀμιλλᾶται,
 οὐκ ἂν ἐῴεν σε ἀλλὰ διακωλύοιεν; Μὰ Δί' οὐ μέντοι ἂν,
 ἔφη, ἐῴεν. Ἄλλὰ τί μὴν; Ἔστιν τις ἡνίοχος παρὰ τοῦ
 πατρὸς μισθὸν φέρων. Πῶς λέγεις; μισθωτῷ μᾶλλον ἐπι-
 10 τρέπουσιν ἢ σοὶ ποιεῖν ὃ τι ἂν βούληται περὶ τοὺς ἵππους,
 καὶ προσέτι αὐτοῦ τούτου ἀργύριον τελοῦσιν; Ἄλλὰ τί μὴν;
 — ἔφη. Ἄλλὰ τοῦ ὀρικοῦ ζεύγους, οἶμαι, ἐπιτρέπουσίν σοι ἄρ-
 χειν, κἂν εἰ βούλοιο λαβῶν τὴν μάστιγα τύπτειν, ἐῴεν ἂν.
 Πόθεν, ἦ δ' ὅς, ἐῴεν; Τί δέ; ἦν δ' ἐγώ· οὐδενὶ ἔξεστιν
 15 αὐτοὺς τύπτειν; Καὶ μάλα, ἔφη, τῷ ὀρεοκόμφῳ. Δούλω ὄντι
 ἢ ἐλευθέρῳ; Δούλω, ἔφη. Καὶ δούλον, ὡς ἔοικεν, ἡγοῦνται
 περὶ πλείονος ἢ σὲ τὸν ὑόν, καὶ ἐπιτρέπουσι τὰ ἑαυτῶν μᾶλ-
 λον ἢ σοί, καὶ ἐῴσιν ποιεῖν ὃ τι βούλεται, σὲ δὲ διακωλύουσι;
 καὶ μοι ἔτι τόδε εἶπέ. σὲ αὐτὸν ἐῴσιν ἄρχειν σεαυτοῦ, ἢ οὐδὲ
 20 τοῦτο ἐπιτρέπουσί σοι; Πῶς γάρ, ἔφη, ἐπιτρέπουσιν; Ἄλλ'
 ἄρχει τίς σου; Ὅδε, παιδαγωγός, ἔφη. Μῶν δούλος ὧν;
 Ἄλλὰ τί μὴν; ἡμέτερός γε, ἔφη. Ἡ δεινόν, ἦ δ' ἐγώ, ἐλεύ-
 θερον ὄντα ὑπὸ δούλου ἄρχεσθαι. τί δὲ ποιῶν αὐ οὗτος ὁ
 παιδαγωγός σου ἄρχει; Ἄγων δῆπου, ἔφη, εἰς διδασκάλου.
 25 Μῶν μὴ καὶ οὗτοί σου ἄρχουσιν, οἱ διδάσκαλοι; Πάντως
 δῆπου. Παμπόλλους ἄρα σοι δεσπότας καὶ ἄρχοντας ἐκῶν
 ὁ πατὴρ ἐφίστησιν. ἀλλ' ἄρα ἐπειδὴν οἴκαδε ἔλθης παρὰ τὴν
 — μητέρα, ἐκείνη σε ἐᾷ ποιεῖν ὃ τι ἂν βούλη, ἵν' αὐτῇ μακάριος
 ᾖς, ἢ περὶ τὰ ἔρια ἢ περὶ τὸν ἰστόν, ὅταν ὑφαίνῃ; οὐ τι γάρ
 — 30 που διακωλύει σε ἢ τῆς σπάθης ἢ τῆς κερκίδος ἢ ἄλλου του
 τῶν περὶ ταλασιουργίαν ὀργάνων ἄπτεσθαι. καὶ ὃς γελάσας,
 Μὰ Δία, ἔφη, ὦ Σώκρατες, οὐ μόνον γε διακωλύει, ἀλλὰ καὶ
 — τυπτοίμην ἂν εἰ ἀπτοίμην. Ἡράκλεις, ἦν δ' ἐγώ, μῶν μὴ τι
 ἠδίκηκας τὸν πατέρα ἢ τὴν μητέρα; Μὰ Δί' οὐκ ἔγωγε, ἔφη.

5. Ἄλλ' ἀντὶ τίνος μὴν οὕτω σε δεινῶς διακωλύουσιν εὐ-
 δαίμονα εἶναι καὶ ποιεῖν ὅ τι ἂν βούλη, καὶ δι' ἡμέρας ὅλης
 τρέφουσί σε αἰεὶ τῷ δουλεύοντα καὶ ἐνὶ λόγῳ ὀλίγου ὧν ἐπιθυ-
 μεῖς οὐδὲν ποιοῦντα; ὥστε σοι, ὡς ἔοικεν, οὔτε τῶν χρημάτων
 τοσοῦτων ὄντων οὐδὲν ὄφελος, ἀλλὰ πάντες αὐτῶν μᾶλλον 5
 ἄρχουσιν ἢ σύ, οὔτε τοῦ σώματος οὕτω γενναίου ὄντος, ἀλλὰ
 καὶ τοῦτο ἄλλος ποιμαίνει καὶ θεραπεύει· σὺ δὲ ἄρχεις οὐδενός,
 ὦ Λύσι, οὐδὲ ποιεῖς οὐδὲν ὧν ἐπιθυμεῖς. Οὐ γὰρ πω, ἔφη, ἡλι-
 κίαν ἔχω, ὦ Σώκρατες. Μὴ οὐ τοῦτό σε, ὦ παῖ Δημοκράτους,
 κωλύη, ἐπεὶ τό γε τοσόνδε, ὡς ἐγὼμαι, καὶ ὁ πατήρ καὶ ἡ μήτηρ 10
 σοι ἐπιτρέπουσιν καὶ οὐκ ἀναμένουσιν ἕως ἂν ἡλικίαν ἔχῃς.
 ὅταν γὰρ βούλωνται αὐτοῖς τι ἢ ἀναγνωσθῆναι ἢ γραφῆναι, σέ,
 ὡς ἐγὼμαι, πρῶτον τῶν ἐν τῇ οἰκίᾳ ἐπὶ τοῦτο τάττουσιν. ἢ
 γάρ; Πάνυ γ', ἔφη. Οὐκοῦν ἔξεστί σοι ἐνταῦθ' ὅ τι ἂν βούλη
 πρῶτον τῶν γραμμάτων γράφειν καὶ ὅ τι ἂν δεύτερον· καὶ 15
 ἀναγιγνώσκειν ὡσαύτως ἔξεστιν. καὶ ἐπειδάν, ὡς ἐγὼμαι, τὴν
 λύραν λάβῃς, οὐ διακωλύουσί σε οὔτε ὁ πατήρ οὔτε ἡ μήτηρ
 ἐπιτεῖναι τε καὶ ἀνεῖναι ἢν ἂν βούλη τῶν χορδῶν, καὶ ψῆλαι
 καὶ κρούειν τῷ πλήκτρῳ. ἢ διακωλύουσιν; Οὐ δῆτα. Τί
 ποτ' ἂν οὖν εἴη, ὦ Λύσι, τὸ αἴτιον ὅτι ἐνταῦθα μὲν οὐ διακωλύ- 20
 ουσιν, ἐν οἷς δὲ ἄρτι ἐλέγομεν κωλύουσιν; Ὅτι, οἶμαι, ἔφη,
 ταῦτα μὲν ἐπίσταμαι, ἐκεῖνα δ' οὐ. Εἶεν, ἦν δ' ἐγώ, ὦ ἄριστε·
 οὐκ ἄρα τὴν ἡλικίαν σου περιμένει ὁ πατήρ ἐπιτρέπειν πάντα,
 ἀλλ' ἢ ἂν ἡμέρᾳ ἡγήσῃται σε βέλτιον αὐτοῦ φρονεῖν, ταύτη
 ἐπιτρέψει σοι καὶ αὐτὸν καὶ τὰ αὐτοῦ. Οἶμαι ἐγωγε, ἔφη. 25
 Εἶεν, ἦν δ' ἐγώ· τί δέ; τῷ γείτοιν ἄρ' οὐχ ὁ αὐτὸς ὄρος ὅσπερ
 τῷ πατρὶ περὶ σοῦ; πότερον οἶει αὐτὸν ἐπιτρέφειν σοι τὴν
 αὐτοῦ οἰκίαν οἰκονομεῖν, ὅταν σε ἡγήσῃται βέλτιον περὶ οἰκονο-
 μίας ἑαυτοῦ φρονεῖν, ἢ αὐτὸν ἐπιστατήσῃν; Ἐμοὶ ἐπιτρέφειν
 οἶμαι. Τί δ'; Ἀθηναίους οἶει σοι οὐκ ἐπιτρέφειν τὰ αὐτῶν, 30
 ὅταν αἰσθάνωνται ὅτι ἰκανῶς φρονεῖς; Ἐγωγε. Πρὸς Διός,
 ἦν δ' ἐγώ, τί ἄρα ὁ μέγας βασιλεὺς; πότερον τῷ πρεσβυτάτῳ
 υἱεῖ, οὐ ἢ τῆς Ἀσίας ἀρχὴ γίγνεται μᾶλλον ἂν ἐπιτρέφειεν ἐφο-
 μένων κρεῶν ὅτι ἂν βούληται ἐμβαλεῖν εἰς τὸν ζωμόν, ἢ ἡμῖν,

εἰ ἀφικόμενοι παρ' ἐκείνον ἐνδειξαίμεθα αὐτῷ, ὅτι ἡμεῖς κάλλιον φρουροῦμεν ἢ ὁ υἱὸς αὐτοῦ περὶ ὄψου σκευασίας; Ἡμῖν δῆλον ὅτι, ἔφη. Καὶ τὸν μὲν γε οὐδ' ἂν σμικρὸν ἐάσειεν ἐμβαλεῖν· ἡμᾶς δέ, κὰν εἰ βουλοίμεθα δραξάμενοι τῶν ἀλῶν, ἐφῆ ἂν ἐμβαλεῖν. Πῶς γὰρ οὐ; Τί δ' εἰ τοὺς ὀφθαλμοὺς ὁ υἱὸς αὐτοῦ ἀσθενοῖ, ἄρα ἐφῆ ἂν αὐτὸν ἄπτεσθαι τῶν ἑαυτοῦ ὀφθαλμῶν, μὴ ἰατρικὸν ἠγούμενος, ἢ κωλύοι ἄν; Κωλύοι ἄν. Ἡμᾶς δέ γε εἰ ὑπολαμβάνοι ἰατρικοὺς εἶναι, κὰν εἰ βουλοίμεθα διανοίγοντες τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας, οἶμαι, οὐκ ἂν κωλύσειεν, ἠγούμενος ὀρθῶς φρονεῖν. Ἀληθῆ λέγεις. Ἄρ' οὖν καὶ τὰλλα πάντα ἡμῖν ἐπιτρέποι ἂν μᾶλλον ἢ ἑαυτῷ καὶ τῷ υἱεῖ, περὶ ὅσων ἂν δόξωμεν αὐτῷ σοφώτεροι ἐκείνων εἶναι; Ἀνάγκη, ἔφη, ὦ Σώκρατες.

6. Οὕτως ἄρα ἔχει, ἦν δ' ἐγώ, ὦ φίλε Λύσι· εἰς μὲν ταῦτα, ἂ ἂν φρόνιμοι γενώμεθα, ἅπαντες ἡμῖν ἐπιτρέψουσιν, Ἑλληνέστε καὶ βάρβαροι καὶ ἄνδρες καὶ γυναῖκες, ποιήσομέν τε ἐν τούτοις ὅ τι ἂν βουλώμεθα, καὶ οὐδεὶς ἡμᾶς ἐκὼν εἶναι ἐμποδιεῖ, ἀλλ' αὐτοὶ τε ἐλεύθεροι ἐσόμεθα ἐν αὐτοῖς καὶ ἄλλων ἄρχοντες, ἡμέτερά τε ταῦτα ἔσται· ὀνησόμεθα γὰρ ἀπ' αὐτῶν· εἰς ἂ δ' ἂν νοῦν μὴ κτησώμεθα, οὔτε τις ἡμῖν ἐπιτρέψει περὶ αὐτὰ ποιεῖν τὰ ἡμῖν δοκοῦντα, ἀλλ' ἐμποδιοῦσι πάντες καθ' ὅ τι ἂν δύνωνται, οὐ μόνον οἱ ἀλλότριοι, ἀλλὰ καὶ ὁ πατήρ καὶ ἡ μήτηρ καὶ εἴ τι τούτων οἰκειότερόν ἐστιν, αὐτοὶ τε ἐν αὐτοῖς ἐσόμεθα ἄλλων ὑπήκοοι, καὶ ἡμῖν ἔσται ἀλλότρια· οὐδὲν γὰρ ἀπ' αὐτῶν ὀνησόμεθα. συγχωρεῖς οὕτως ἔχειν; Συγχωρῶ. Ἄρ' οὖν τῷ φίλῳ ἐσόμεθα καὶ τις ἡμᾶς φιλήσει ἐν τούτοις, ἐν οἷς ἂν ὤμεν ἀνωφελεῖς; Οὐ δῆτα, ἔφη. Νῦν ἄρα οὐδὲ σὲ ὁ πατήρ οὐδὲ ἄλλος ἄλλον οὐδένα φιλεῖ, καθ' ὅσον ἂν ἦ ἄχρηστος. Οὐκ ἔοικεν, ἔφη. Ἐὰν μὲν ἄρα σοφὸς γένη, ὦ παῖ, πάντες σοι φίλοι καὶ πάντες σοι οἰκείοι ἔσονται· χρήσιμος γὰρ καὶ ἀγαθὸς ἔσει· εἰ δὲ μή, σοὶ οὔτε ἄλλος οὐδεὶς οὔτε ὁ πατήρ φίλος ἔσται οὔτε ἡ μήτηρ οὔτε οἱ οἰκείοι. οἶόν τε οὖν ἐπὶ τούτοις, ὦ Λύσι, μέγα φρονεῖν, ἐν οἷς τις μήπω φρονεῖ; Καὶ πῶς ἄν; ἔφη. Εἰ δ' ἄρα σὺ διδασκάλου δέει, οὐπω

φρονεῖς. Ἄληθῆ. Οὐδ' ἄρα μεγαλόφρων εἶ, εἴπερ ἄφρων ἔτι. Μὰ Δία, ἔφη, ὦ Σώκρατες, οὐ μοι δοκεῖ.

7. Καὶ ἐγὼ ἀκούσας αὐτοῦ ἀπέβλεψα πρὸς τὸν Ἴπποθάλη, καὶ ὀλίγου ἐξῆμαρτον· ἐπῆλθε γάρ μοι εἰπεῖν ὅτι Οὕτω χρή, ὦ Ἴππόθαλες, τοῖς παιδικοῖς διαλέγεσθαι, ταπεινοῦντα καὶ 5 συστέλλοντα, ἀλλὰ μὴ ὥσπερ σὺ χαυνοῦντα καὶ διαθρύπτουτα. κατιδὼν οὖν αὐτὸν ἀγωνιῶντα καὶ τεθορυβημένον ὑπὸ τῶν λεγομένων, ἀνεμνήσθη ὅτι καὶ προσεστὼς λαυθάνειν τὸν Λύσιον ἐβούλετο· ἀνέλαβον οὖν ἑμαυτὸν καὶ ἐπέσχον τοῦ 10 λόγου.

Καὶ ἐν τούτῳ ὁ Μενέξενος πάλιν ἤκειν, καὶ ἐκαθέζετο παρὰ τὸν Λύσιον, ὅθεν καὶ ἐξανέστη. ὁ οὖν Λύσις μάλα παιδικῶς καὶ φιλικῶς, λάθρα τοῦ Μενεξένου, σμικρὸν πρὸς με λέγων ἔφη ὦ Σώκρατες, ἄπερ καὶ ἐμοὶ λέγεις, εἰπέ καὶ Μενεξένω. καὶ ἐγὼ εἶπον, Ταῦτα μὲν σὺ αὐτῷ ἐρεῖς, ὦ Λύσι· πάντως γὰρ προσεῖ- 15 χες τὸν νοῦν. Πάνυ μὲν οὖν, ἔφη. Πειρῶ τοίνυν, ἦν δ' ἐγὼ, ἀπομνημονεῦσαι αὐτὰ ὅτι μάλιστα, ἵνα τούτῳ σαφῶς πάντα εἴπῃς· ἐὰν δέ τι αὐτῶν ἐπιλάθῃ, αὐθὶς με ἀνερέσθαι ὅταν ἐντύχῃς πρῶτον. Ἄλλὰ ποιήσω, ἔφη, ταῦτα, ὦ Σώκρατες, πάνυ σφόδρα, εὐ ἴσθι. ἀλλὰ τι ἄλλο αὐτῷ λέγε, ἵνα καὶ ἐγὼ ἀκούω, 20 ἕως ἂν οἴκαδε ὦρα ᾗ ἀπιέναι. Ἄλλὰ χρή ποιεῖν ταῦτα, ἦν δ' ἐγὼ, ἐπειδὴ γε καὶ σὺ κελεύεις. ἀλλὰ ὅρα ὅπως ἐπικουρήσεις μοι, ἐάν με ἐλέγχειν ἐπιχειρῇ ὁ Μενέξενος· ἢ οὐκ οἶσθα ὅτι ἐριστικός ἐστιν; Ναὶ μὰ Δία, ἔφη, σφόδρα γε· διὰ ταῦτά τοι καὶ βούλομαί σε αὐτῷ διαλέγεσθαι. Ἴνα, ἦν δ' ἐγὼ, καταγέ- 25 λαστος γένωμαι; Οὐ μὰ Δία, ἔφη, ἀλλ' ἵνα αὐτὸν κολάσῃς. Πόθεν; ἦν δ' ἐγὼ· οὐ ῥάδιον· δεινὸς γὰρ ὁ ἄνθρωπος, Κτησίππου μαθητής. πάρεστι δέ τοι αὐτός—οὐχ ὄρας;—Κτησίππου. Μηδενός σοι, ἔφη, μελέτω, ὦ Σώκρατες, ἀλλ' ἴθι διαλέγου αὐτῷ. Διαλεκτέον, ἦν δ' ἐγὼ. 30

8. Ταῦτα οὖν ἡμῶν λεγόντων πρὸς ἡμᾶς αὐτούς, Τί ὑμεῖς, ἔφη ὁ Κτησίππος, αὐτῷ μόνω ἐστιᾶσθον, ἡμῖν δὲ οὐ μεταδίδου τῶν λόγων; Ἄλλὰ μήν, ἦν δ' ἐγὼ, μεταδοτέον. ὅδε γάρ τι ὧν λέγω οὐ μαυθάνει, ἀλλὰ φησιν οἶεσθαι Μενέξενον εἰδέναι,

καὶ κελεύει τοῦτον ἐρωτᾶν. Τί οὖν, ἢ δ' ὅς, οὐκ ἐρωτᾶς; Ἄλλ' ἐρήσομαι, ἦν δ' ἐγώ. καὶ μοι εἶπέ, ὦ Μενέξενε, ὃ ἄν σε ἔρωμαι. τυγχάνω γὰρ ἐκ παιδὸς ἐπιθυμῶν κτήματός του, ὥσπερ ἄλλος ἄλλου. ὁ μὲν γάρ τις ἵππους ἐπιθυμεί κτᾶσθαι, ὁ δὲ κύνας, ὁ δὲ χρυσίον, ὁ δὲ τιμάς· ἐγὼ δὲ πρὸς μὲν ταῦτα πράως ἔχω, πρὸς δὲ τὴν τῶν φίλων κτήσιν πάνυ ἐρωτικῶς, καὶ βουλοίμην ἄν μοι φίλον ἀγαθὸν γενέσθαι μᾶλλον ἢ τὸν ἄριστον ἐν ἀνθρώποις — ὄρτυγα ἢ ἀλεκτρούνα, καὶ ναὶ μὰ Δία ἔγωγε μᾶλλον ἢ ἵππου τε καὶ κύνα· οἶμαι δέ, νῆ τὸν κύνα, μᾶλλον ἢ τὸ Δαρείου χρυσίον κτήσασθαι δεξαίμην πολὺ πρότερον ἑταῖρον· οὕτως ἐγὼ φιλέταιρός τίς εἰμι. ὑμᾶς οὖν ὁρῶν, σέ τε καὶ Λύσιν, ἐκπέπληγμαι καὶ εὐδαιμονίζω, ὅτι οὕτω νέοι ὄντες οἰοί τ' ἐστὸν τοῦτο τὸ κτήμα ταχὺ καὶ ῥαδίως κτᾶσθαι, καὶ σύ τε τοῦτον οὕτω φίλον ἐκτήσω ταχύ τε καὶ σφόδρα, καὶ αὖ οὗτος σέ· ἐγὼ δὲ οὕτω πόρρω εἰμὶ τοῦ κτήματος, ὥστε οὐδ' ὄντινα τρόπον γίγνεται φίλος ἕτερος ἐτέρου οἶδα, ἀλλὰ ταῦτα δὴ αὐτὰ σε βούλομαι ἐρέσθαι ἅτε ἔμπειρον.

9. Καί μοι εἶπέ· ἐπειδάν τις τινα φιλήῃ, πότερος ποτέρου φίλος γίγνεται, ὁ φιλῶν τοῦ φιλουμένου ἢ ὁ φιλούμενος τοῦ φιλοῦντος· ἢ οὐδὲν διαφέρει; Οὐδέν, ἔφη, ἔμοιγε δοκεῖ διαφέρειν. Πῶς λέγεις; ἦν δ' ἐγώ· ἀμφοτέροι ἄρα ἀλλήλων φίλοι γίγνονται, εἰάν μόνος *μόνον* ὁ ἕτερος τὸν ἕτερον φιλήῃ; Ἔμοιγε, ἔφη, δοκεῖ. Τί δέ; οὐκ ἔστιν φιλοῦντα μὴ ἀντιφιλεῖσθαι ὑπὸ τούτου ὃν ἄν φιλήῃ; Ἔστιν. Τί δέ; ἄρα ἔστιν καὶ μισεῖσθαι φιλοῦντα; οἷόν που ἐνίοτε δοκοῦσι καὶ οἱ ἐρασταὶ πάσχειν πρὸς τὰ παιδικά· φιλοῦντες γὰρ ὡς οἷόν τε μάλιστα οἱ μὲν οἴονται οὐκ ἀντιφιλεῖσθαι, οἱ δὲ καὶ μισεῖσθαι· ἢ οὐκ ἀληθές δοκεῖ σοι τοῦτο; Σφόδρα γε, ἔφη, ἀληθές. Οὐκοῦν ἐν τῷ τοιούτῳ, ἦν δ' ἐγώ, ὁ μὲν φιλεῖ, ὁ δὲ φιλεῖται; Ναί. Πότερος οὖν αὐτῶν ποτέρου φίλος ἐστίν; ὁ φιλῶν τοῦ φιλουμένου, εἰάν τε μὴ ἀντιφιλήται εἰάν τε καὶ μισῆται, ἢ ὁ φιλούμενος τοῦ φιλοῦντος; ἢ οὐδέτερος αὖ ἐν τῷ τοιούτῳ οὐδετέρου φίλος ἐστίν, ἂν μὴ ἀμφοτέροι ἀλλήλους φιλῶσιν; Ἔοικε γοῦν οὕτως ἔχειν. Ἄλλοίως ἄρα νῦν ἡμῖν δοκεῖ ἢ

πρότερον ἔδοξεν. τότε μὲν γάρ, εἰ ὁ ἕτερος φιλοῖ, φίλω εἶναι ἄμφω· νῦν δέ, ἂν μὴ ἀμφότεροι φιλῶσιν, οὐδέτερος φίλος. Κινδυνεύει, ἔφη. Οὐκ ἄρα ἐστὶν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν. Οὐκ ἔοικεν. Οὐδ' ἄρα φίλιπποι εἰσιν οὐς ἂν οἱ ἵπποι μὴ ἀντιφιλῶσιν, οὐδὲ φιλόρτυγες, οὐδ' αὖ φιλόκυνες 5 γε καὶ φίλοινοι καὶ φιλογυμνασταὶ καὶ φιλόσοφοι, ἂν μὴ ἡ σοφία αὐτοὺς ἀντιφιλή. ἡ φιλοῦσι μὲν ταῦτα ἕκαστοι, οὐ μέντοι φίλα ὄντα, ἀλλὰ ψεύδεθ' ὁ ποιητής, ὃς ἔφη

ὄλβιος, ᾧ παιδῆς τε φίλοι καὶ μώνυχες ἵπποι

καὶ κύνες ἀγρευταὶ καὶ ξένος ἀλλοδαπός; 10

Οὐκ ἔμοιγε δοκεῖ, ἡ δ' ὅς. Ἄλλ' ἀληθῆ δοκεῖ λέγειν σοι; Ναί. Τὸ φιλούμενον ἄρα τῷ φιλοῦντι φίλον ἐστίν, ὡς ἔοικεν, ᾧ Μενέξενε, ἐάν τε *μὴ* φιλή ἐάν τε καὶ μισῆ· οἶον καὶ τὰ νεωστὶ γεγενοῦτα παιδία, τὰ μὲν οὐδέπω φιλοῦντα, τὰ δὲ καὶ μισοῦντα, ὅταν κολάζηται ὑπὸ τῆς μητρὸς ἢ ὑπὸ τοῦ πατρὸς, ὅμως καὶ 15 μισοῦντα ἐν ἐκείνῳ τῷ χρόνῳ πάντων μάλιστα ἐστὶ τοῖς γονεῦσι φίλτατα. Ἐμοιγε δοκεῖ, ἔφη, οὕτως ἔχειν. Οὐκ ἄρα ὁ φιλῶν φίλος ἐκ τούτου τοῦ λόγου, ἀλλ' ὁ φιλούμενος. Ἐοικεν. Καὶ ὁ μισοῦμενος ἐχθρὸς ἄρα, ἀλλ' οὐχ ὁ μισῶν. Φαίνεται. Πολλοὶ ἄρα ὑπὸ τῶν ἐχθρῶν φιλοῦνται, ὑπὸ δὲ τῶν φίλων μισοῦνται, καὶ τοῖς μὲν ἐχθροῖς φίλοι εἰσίν, τοῖς δὲ φίλοις ἐχθροί, εἰ τὸ φιλούμενον φίλον ἐστὶν ἀλλὰ μὴ τὸ φιλοῦν. καίτοι πολλῆ ἀλογία, ᾧ φίλε ἑταῖρε, μᾶλλον δέ, οἶμαι, καὶ ἀδύνατον, τῷ τε φίλῳ ἐχθρὸν καὶ τῷ ἐχθρῷ φίλον εἶναι. Ἀληθῆ, ἔφη, ἔοικας λέγειν, ᾧ Σώκρατες. Οὐκοῦν εἰ τούτ' ἀδύνατον, τὸ φιλοῦν ἂν 25 εἴη φίλον τοῦ φιλουμένου. Φαίνεται. Τὸ μισοῦν ἄρα πάλιν ἐχθρὸν τοῦ μισουμένου. Ἀνάγκη. Οὐκοῦν ταῦτ' ἡμῖν συμβήσεται ἀναγκαῖον εἶναι ὁμολογεῖν, ἅπερ ἐπὶ τῶν πρότερον, πολλάκις φίλον εἶναι μὴ φίλου, πολλάκις δὲ καὶ ἐχθροῦ, ὅταν ἡ μὴ φιλοῦν τις φιλή ἢ καὶ μισοῦν φιλή· πολλάκις δ' ἐχθρὸν 30 εἶναι μὴ ἐχθροῦ ἢ καὶ φίλου, ὅταν ἡ *μὴ* μισοῦν τις μισῆ ἢ καὶ φιλοῦν μισῆ. Κινδυνεύει, ἔφη. Τί οὖν δὴ χρησώμεθα, ἦν δ' ἐγώ, εἰ μήτε οἱ φιλοῦντες φίλοι ἔσονται μήτε οἱ φιλούμενοι μήτε οἱ φιλοῦντές τε καὶ φιλούμενοι, ἀλλὰ καὶ παρὰ ταῦτα

ἄλλους τινὰς ἔτι φήσομεν εἶναι φίλους ἀλλήλοις γιγνομένους ;
 Οὐ μὰ τὸν Δία, ἔφη, ὦ Σώκράτες, οὐ πάνυ εὐπορῶ ἔγωγε. Ἐὰρ
 μή ἦν δ' ἐγώ, ὦ Μενέξενε, τὸ παράπαν οὐκ ὀρθῶς ἐζητοῦμεν ;
 Οὐκ ἔμοιγε δοκεῖ, *ἔφη*, ὦ Σώκράτες, ὁ Λύσις. καὶ ἅμα εἰπὼν
 5 ἠρυσθρίασεν· ἐδόκει γάρ μοι ἄκουτ' αὐτὸν ἐκφεύγειν τὸ λεχθὲν
 διὰ τὸ σφόδρα προσέχειν τὸν νοῦν τοῖς λεγομένοις· δῆλος δ'
 ἦν καὶ ὅτε ἠκροᾶτο οὕτως ἔχων.

10 Ἔγὼ οὖν βουλόμενος τὸν τε Μενέξενον ἀναπαῦσαι καὶ
 ἐκείνου ἡσθεῖς τῇ φιλοσοφίᾳ, οὕτω μεταβαλὼν πρὸς τὸν Λύσιον
 ἐποιοῦμην τοὺς λόγους, καὶ εἶπον ὦ Λύσι, ἀληθῆ μοι δοκεῖς
 λέγειν ὅτι εἰ ὀρθῶς ἡμεῖς ἐσκοποῦμεν, οὐκ ἂν ποτε οὕτως ἐπλα-
 νώμεθα. ἀλλὰ ταύτῃ μὲν μηκέτι ἴωμεν· καὶ γὰρ χαλεπὴ τίς
 μοι φαίνεται ὥσπερ ὁδὸς ἢ σκέψις· ἣ δὲ ἐτράπημεν, δοκεῖ μοι
 15 ὥσπερ πατέρες τῆς σοφίας εἶσιν καὶ ἡγεμόνες. λέγουσι δὲ
 δήπου οὐ φαύλως ἀποφαινόμενοι περὶ τῶν φίλων, οἱ τυγχά-
 νουσιν ὄντες· ἀλλὰ τὸν θεὸν αὐτὸν φασὶν ποιεῖν φίλους
 αὐτούς, ἄγοντα παρ' ἀλλήλους. λέγουσι δὲ πως ταῦτα, ὡς
 ἐγὼμαι, ὠδί·

20 αἰεὶ τοι τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον
 καὶ ποιεῖ γνώριμον· ἢ οὐκ ἐντετύχηκας τούτοις τοῖς ἔπεσιν ;
 Ἐγὼ γ', ἔφη. Οὐκοῦν καὶ τοῖς τῶν σοφωτάτων συγγράμμασιν
 ἐντετύχηκας ταῦτα ταῦτὰ λέγουσιν, ὅτι τὸ ὁμοῖον τῷ ὁμοίῳ
 ἀνάγκη αἰεὶ φίλον εἶναι ; εἰσὶν δὲ που οὗτοι οἱ περὶ φύσεώς
 25 τε καὶ τοῦ ὄλου διαλεγόμενοι καὶ γράφοντες. Ἀληθῆ, ἔφη,
 λέγεις. Ἄρ' οὖν, ἦν δ' ἐγώ, εὖ λέγουσιν ; Ἴσως, ἔφη. Ἴσως,
 ἦν δ' ἐγώ, τὸ ἡμισυ αὐτοῦ, ἴσως δὲ καὶ πᾶν, ἀλλ' ἡμεῖς οὐ συνί-
 εμεν. δοκεῖ γὰρ ἡμῖν ὅ γε πονηρὸς τῷ πονηρῷ, ὅσῳ ἂν ἐγυ-
 τέρῳ προσίῃ καὶ μᾶλλον ὁμιλῇ, τοσοῦτῳ ἐχθίων γίγνεσθαι.
 30 ἀδικεῖ γάρ· ἀδικοῦντας δὲ καὶ ἀδικουμένους ἀδύνατόν που
 φίλους εἶναι. οὐχ οὕτως ; Ναί, ἦ δ' ὅς. Ταύτῃ μὲν ἂν
 τοῖνυν τοῦ λεγομένου τὸ ἡμισυ οὐκ ἀληθὲς εἴη, εἴπερ οἱ πονη-
 ροὶ ἀλλήλοις ὅμοιοι. Ἀληθῆ λέγεις. Ἀλλὰ μοι δοκοῦσιν
 λέγειν τοὺς ἀγαθοὺς ὁμοίους εἶναι ἀλλήλοις καὶ φίλους, τοὺς

δὲ κακοὺς, ὅπερ καὶ λέγεται περὶ αὐτῶν, μηδέποτε ὁμοίους μηδ' αὐτοὺς αὐτοῖς εἶναι, ἀλλ' ἐμπλήκτους τε καὶ ἀσταθμήτους· ὃ δὲ αὐτὸ αὐτῷ ἀνόμοιον εἶη καὶ διάφορον, σχολῇ γ' *ἄν* τῷ ἄλλῳ ὅμοιον ἢ φίλον γένοιτο· ἢ οὐ καὶ σοὶ δοκεῖ οὕτως; Ἔμοιγ', ἔφη. Τοῦτο τοῖνυν αἰνίττονται, ὡς ἐμοὶ δοκοῦσιν, ὧ 5 ἐταῖρε, οἱ τὸ ὅμοιον τῷ ὁμοίῳ φίλον λέγοντες, ὡς ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος μόνῳ φίλος, ὁ δὲ κακὸς οὔτε ἀγαθῷ οὔτε κακῷ οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται. συνδοκεῖ σοι; Κατένευσεν. Ἐχομεν ἄρα ἤδη, τίνες εἰσὶν οἱ φίλοι· ὁ γὰρ λόγος ἡμῖν σημαίνει, ὅτι οἱ ἂν ὧσιν ἀγαθοί. Πάνυ γε, ἔφη, δοκεῖ. 10

11. Καὶ ἐμοί, ἦν δ' ἐγώ· καίτοι δυσχεραίνω τί γε ἐν αὐτῷ· φέρε οὖν, ὧ πρὸς Διός, ἴδωμεν τί καὶ ὑποπτεύω. ὁ ὅμοιος τῷ ὁμοίῳ καθ' ὅσον ὅμοιος φίλος, καὶ ἔστιν χρήσιμος ὁ τοιοῦτος τῷ τοιούτῳ; μᾶλλον δὲ ὧδε· ὅτιοῦν ὅμοιον ὄφρουν ὁμοίῳ τίνα ὠφελίαν [ἔχειν] ἢ τίνα βλάβην ἂν ποιῆσαι δύναίτο, ὃ μὴ καὶ 15 αὐτὸ αὐτῷ; ἢ τί ἂν παθεῖν, ὃ μὴ καὶ ὑφ' αὐτοῦ πάθοι; τὰ δὴ τοιαῦτα πῶς ἂν ὑπ' ἀλλήλων ἀγαπηθεῖη, μηδεμίαν ἐπικουρίαν ἀλλήλοις ἔχοντα; ἔστιν ὅπως; Οὐκ ἔστιν. Ὁ δὲ μὴ ἀγαπῶτο, πῶς φίλον; Οὐδαμῶς. Ἀλλὰ δὴ ὁ μὲν ὅμοιος τῷ ὁμοίῳ οὐ φίλος· ὁ δὲ ἀγαθὸς τῷ ἀγαθῷ καθ' ὅσον ἀγαθός, οὐ 20 καθ' ὅσον ὅμοιος, φίλος ἂν εἶη; Ἴσως. Τί δέ; οὐχ ὁ ἀγαθός, καθ' ὅσον ἀγαθός, κατὰ τοσοῦτον ἰκανὸς ἂν εἶη αὐτῷ; Ναί. Ὁ δέ γε ἰκανὸς οὐδενὸς δεόμενος κατὰ τὴν ἰκανότητα. Πῶς γὰρ οὐ; Ὁ δὲ μὴ του δεόμενος οὐδέ τι ἀγαπῶν ἄν. Οὐ γὰρ οὖν. Ὁ δὲ μὴ ἀγαπῶν οὐδ' ἂν φιλοῖ. Οὐ δῆτα. Ὁ δὲ μὴ 25 φιλῶν γε οὐ φίλος. Οὐ φαίνεται. Πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν, οἱ μῆτε ἀπόντες ποθεινοὶ ἀλλήλοις—ἰκανοὶ γὰρ ἑαυτοῖς καὶ χωρὶς ὄντες—μῆτε παρόντες χρεῖαν αὐτῶν ἔχουσιν; τοὺς δὴ τοιοῦτους τίς μηχανῇ περὶ πολλοῦ ποιείσθαι ἀλλήλους; Οὐδεμία, ἔφη. Φίλοι δέ 30 γε οὐκ ἂν εἶεν μὴ περὶ πολλοῦ ποιούμενοι ἑαυτούς. Ἀληθῆ.

12. Ἄθρει δὴ, ὧ Λύσι, πῆ παρακρούμεθα. ἄρα γε ὄλω τινὶ ἐξαπατώμεθα; Πῶς δὴ; ἔφη. Ἦδη ποτέ του ἤκουσα λέγοντος, καὶ ἄρτι ἀναμιμνήσκομαι, ὅτι τὸ μὲν ὅμοιον τῷ ὁμοίῳ καὶ

οἱ ἀγαθοὶ τοῖς ἀγαθοῖς πολεμιώτατοι εἶεν· καὶ δὴ καὶ τὸν Ἡσί-
οδον ἐπήγετο μάρτυρα, λέγων ὡς ἄρα

καὶ κεραμεὺς κεραμεῖ κοτέει καὶ ἀοιδὸς ἀοιδῶ
καὶ πτωχὸς πτωχῶ,

- 5 καὶ τὰλλα δὴ πάντα οὕτως ἔφη ἀναγκαῖον εἶναι μάλιστα
τὰ ὁμοιώτατα *πρὸς* ἄλληλα φθόνου τε καὶ φιλονικίας καὶ
ἔχθρας ἐμπίμπλασθαι, τὰ δ' ἀνομοιώτατα φιλίας. τὸν γὰρ
πένητα τῷ πλουσίῳ ἀναγκάζεσθαι φίλον εἶναι καὶ τὸν ἀσθενῆ
τῷ ἰσχυρῷ τῆς ἐπικουρίας ἕνεκα, καὶ τὸν κάμνοντα τῷ ἰατρῷ·
10 καὶ πάντα δὴ τὸν μὴ εἰδότα ἀγαπᾶν τὸν εἰδότα καὶ φιλεῖν.
καὶ δὴ καὶ ἔτι ἐπέξηρει τῷ λόγῳ μεγαλοπρεπέστερον, λέγων
ὡς ἄρα παντὸς δέοι τὸ ὅμοιον τῷ ὁμοίῳ φίλον εἶναι, ἀλλ' αὐτὸ
τὸ ἐναντίον εἴη τούτου· τὸ γὰρ ἐναντιώτατον τῷ ἐναντιωτάτῳ
εἶναι μάλιστα φίλον. ἐπιθυμεῖν γὰρ τοῦ τοιούτου ἕκαστον,
15 ἀλλ' οὐ τοῦ ὁμοίου· τὸ μὲν γὰρ ξηρὸν ὑγροῦ, τὸ δὲ ψυχρὸν
θερμοῦ, τὸ δὲ πικρὸν γλυκέος, τὸ δὲ ὄξύ ἀμβλέος, τὸ δὲ κενὸν
πληρώσεως, καὶ τὸ πλήρες δὲ κενώσεως· καὶ τὰλλα οὕτω
κατὰ τὸν αὐτὸν λόγον. τροφήν γὰρ εἶναι τὸ ἐναντίον τῷ
ἐναντίῳ· τὸ γὰρ ὅμοιον τοῦ ὁμοίου οὐδὲν ἂν ἀπολαῦσαι. καὶ
20 μέντοι, ὦ ἑταῖρε, καὶ κομψὸς ἐδόκει εἶναι ταῦτα λέγων· εὖ
γὰρ ἔλεγεν. ὑμῖν δέ, ἦν δ' ἐγώ, πῶς δοκεῖ λέγειν; Εὖ γε,
ἔφη ὁ Μενέξενος, ὡς γε οὕτως ἀκούσαι. Φῶμεν ἄρα τὸ ἐναν-
τίον τῷ ἐναντίῳ μάλιστα φίλον εἶναι; Πάνυ γε. Εἶεν, ἦν
δ' ἐγώ· οὐκ ἀλλόκοτον, ὦ Μενέξενε; καὶ ἡμῖν εὐθύς ἄσμενοι
25 ἐπιπηδήσουσιν οὗτοι οἱ πάσσοφοι ἄνδρες, οἱ ἀντιλογικοί, καὶ
ἐρήσουσιν εἰ οὐκ ἐναντιώτατον ἔχθρα φιλία; οἷς τί ἀποκρινοῦ-
μεθα; ἢ οὐκ ἀνάγκη ὁμολογεῖν ὅτι ἀληθῆ λέγουσιν; Ἀνάγκη.
Ἄρ' οὖν, φήσουσιν, τὸ ἐχθρὸν τῷ φίλῳ φίλον ἢ τὸ φίλον τῷ
ἐχθρῷ; Οὐδέτερα, ἔφη. Ἀλλὰ τὸ δίκαιον τῷ ἀδίκῳ, ἢ τὸ
30 σῶφρον τῷ ἀκολάστῳ, ἢ τὸ ἀγαθὸν τῷ κακῷ; Οὐκ ἂν μοι
δοκεῖ οὕτως ἔχειν. Ἀλλὰ μέντοι, ἦν δ' ἐγώ, εἴπερ γε κατὰ τὴν
ἐναντιότητά τί τῳ φίλον ἐστίν, ἀνάγκη καὶ ταῦτα φίλα εἶναι.
Ἀνάγκη. Οὔτε ἄρα τὸ ὅμοιον τῷ ὁμοίῳ οὔτε τὸ ἐναντίον τῳ
ἐναντίῳ φίλον. Οὐκ ἔοικεν.

13. Ἐτι δὲ καὶ τότε σκεψόμεθα, μὴ ἔτι μᾶλλον ἡμᾶς λανθάνει τὸ φίλον ὡς ἀληθῶς οὐδὲν τούτων ὄν, ἀλλὰ τὸ μήτε ἀγαθὸν μήτε κακὸν φίλον οὕτω ποτὲ γιγνόμενον τοῦ ἀγαθοῦ. Πῶς, ἢ δ' ὅς, λέγεις; Ἄλλὰ μὰ Δία, ἦν δ' ἐγώ, οὐκ οἶδα, ἀλλὰ τῷ ὄντι αὐτὸς εἰλιγγιῶ ὑπὸ τῆς τοῦ λόγου ἀπορίας, καὶ 5 κινδυνεύει κατὰ τὴν ἀρχαίαν παροιμίαν τὸ καλὸν φίλον εἶναι. ἔοικε γοῦν μαλακῷ τινι καὶ λείῳ καὶ λιπαρῷ· διὸ καὶ οὕτως ῥαδίως διολισθαίνει καὶ διαδύεται ἡμᾶς, ἅτε τοιοῦτον ὄν. λέγω γὰρ τὰγαθὸν καλὸν εἶναι· σὺ δ' οὐκ οἶε; Ἐγωγε. Λέγω τοίνυν ἀπομαντευόμενος, τοῦ καλοῦ τε καγαθοῦ φίλον εἶναι 10 τὸ μήτε ἀγαθὸν μήτε κακόν· πρὸς ἃ δὲ λέγων μαντεύομαι, ἄκουσον. δοκεῖ μοι ὡσπερὶ τρία ἄττα εἶναι γένη, τὸ μὲν ἀγαθόν, τὸ δὲ κακόν, τὸ δ' οὐτ' ἀγαθὸν οὔτε κακόν· τί δὲ σοί; Καὶ ἐμοί, ἔφη. Καὶ οὔτε τὰγαθὸν τὰγαθῷ οὔτε τὸ κακὸν τῷ κακῷ οὔτε τὰγαθὸν τῷ κακῷ φίλον εἶναι, ὡσπερ οὐδ' ὁ ἔμπρο- 15 σθεν λόγος ἐῖ· λείπεται δὴ, εἴπερ τῷ τί ἐστὶν φίλον, τὸ μήτε ἀγαθὸν μήτε κακὸν φίλον εἶναι ἢ τοῦ ἀγαθοῦ ἢ τοῦ τοιούτου οἶον αὐτό ἐστιν. οὐ γὰρ δήπου τῷ κακῷ φίλον ἂν τι γένοιτο. Ἀληθῆ. Οὐδὲ μὴν τὸ ὅμοιον τῷ ὁμοίῳ ἔφαμεν ἄρτι· ἢ γάρ; Ναί. Οὐκ ἄρα ἔσται τῷ μήτε ἀγαθῷ μήτε κακῷ τὸ τοιοῦτον 20 φίλον οἶον αὐτό. Οὐ φαίνεται. Τῷ ἀγαθῷ ἄρα τὸ μήτε ἀγαθὸν μήτε κακὸν μόνῳ μόνον συμβαίνει γίγνεσθαι φίλον. Ἀνάγκη, ὡς ἔοικεν.

14. Ἄρ' οὖν καὶ καλῶς, ἦν δ' ἐγώ, ὦ παῖδες, ὑφηγείται ἡμῖν τὸ νῦν λεγόμενον; εἰ γοῦν ἐθέλοισιν ἐννοῆσαι τὸ ὑγιαίνον 25 σῶμα, οὐδὲν ἰατρικῆς δεῖται οὐδὲ ὠφελίας· ἰκανῶς γὰρ ἔχει, ὥστε ὑγιαίνων οὐδεὶς ἰατρῷ φίλος διὰ τὴν ὑγίειαν. ἢ γάρ; Οὐδεὶς. Ἄλλ' ὁ κάμνων, οἶμαι, διὰ τὴν νόσον. Πῶς γὰρ οὐ; Νόσος μὲν δὴ κακόν, ἰατρικὴ δὲ ὠφέλιμον καὶ ἀγαθόν. Ναί. Σῶμα δέ γέ που κατὰ τὸ σῶμα εἶναι οὔτε ἀγαθόν 30 οὔτε κακόν. Οὕτως. Ἀναγκάζεται δέ γε σῶμα διὰ νόσον ἰατρικὴν ἀσπάζεσθαι καὶ φιλεῖν. Δοκεῖ μοι. Τὸ μήτε κακὸν ἄρα μήτε ἀγαθὸν φίλον γίγνεται τοῦ ἀγαθοῦ διὰ κακοῦ παρουσίαν. Ἐοικεν. Δῆλον δέ γε ὅτι πρὶν γενέσθαι αὐτὸ κακὸν

ὑπὸ τοῦ κακοῦ οὐ ἔχει. οὐ γὰρ δὴ γε κακὸν γεγονὸς ἔτι ἂν
 τοῦ ἀγαθοῦ ἐπιθυμοί καὶ φίλον εἶη· ἀδύνατον γὰρ ἔφαμεν
 κακὸν ἀγαθῷ φίλον εἶναι. Ἀδύνατον γάρ. Σκέψασθε δὴ ὁ
 λέγω. λέγω γὰρ ὅτι ἔνια μὲν, οἷον ἂν ἦ τὸ παρόν, τοιαυτά
 5 ἔστι καὶ αὐτά, ἔνια δὲ οὐ. ὥσπερ εἰ ἐθέλοι τις χρώματί τῷ
 ὀτιοῦν ἀλείψαι, πάρεστίν που τῷ ἀλειφθέντι τὸ ἐπαλειφθέν.
 Πάνυ γε. Ἄρ' οὖν καὶ ἔστιν τότε τοιοῦτον τὴν χροάν τὸ
 ἀλειφθέν, οἷον τὸ ἐπόν; Οὐ μανθάνω, ἦ δ' ὅς. Ἄλλ' ὦδε,
 ἦν δ' ἐγώ. εἴ τίς σου ξανθὰς οὔσας τὰς τρίχας ψιμυθίῳ ἀλεί-
 10 ψειεν, πότερον τότε λευκαὶ εἶεν ἢ φαίνοιντ' ἂν; Φαίνοιντ'
 ἂν, ἦ δ' ὅς. Καὶ μὴν παρεῖη γ' ἂν αὐταῖς λευκότης. Ναί.
 Ἄλλ' ὅμως οὐδέν τι μᾶλλον ἂν εἶεν λευκαὶ πω, ἀλλὰ παρού-
 σης λευκότητος οὔτε τι λευκαὶ οὔτε μέλαιναί εἰσιν. Ἀληθῆ.
 Ἄλλ' ὅταν δὴ, ὦ φίλε, τὸ γήρας αὐταῖς ταῦτόν τοῦτο χρῶμα
 15 ἐπαγάγη, τότε ἐγένοντο οἷονπερ τὸ παρόν, λευκοῦ παρουσίᾳ
 λευκαί. Πῶς γὰρ οὐ; Τοῦτο τοίνυν ἐρωτῶ νῦν δὴ, εἰ ᾧ ἂν
 τι παρῆ, τοιοῦτον ἔσται τὸ ἔχον οἷον τὸ παρόν· ἢ ἔαν μὲν
 κατὰ τινα τρόπον παρῆ, ἔσται, ἔαν δὲ μή, οὐ; Οὕτω μᾶλ-
 λον, ἔφη. Καὶ τὸ μήτε κακὸν ἄρα μήτε ἀγαθὸν ἐνίοτε κακοῦ
 20 παρόντος οὐπω κακὸν ἔστιν, ἔστιν δ' ὅτε ἤδη τὸ τοιοῦτον γέγο-
 νεν. Πάνυ γε. Οὐκοῦν ὅταν μήπω κακὸν ἢ κακοῦ παρόντος,
 αὕτη μὲν ἢ παρουσία ἀγαθοῦ αὐτὸ ποιεῖ ἐπιθυμεῖν· ἢ δὲ κακὸν
 ποιούσα ἀποστερεῖ αὐτὸ τῆς τε ἐπιθυμίας ἅμα καὶ τῆς φιλίας
 τ' ἀγαθοῦ. οὐ γὰρ ἔτι ἔστιν οὔτε κακὸν οὔτε ἀγαθόν, ἀλλὰ κα-
 25 κόν· φίλον δὲ ἀγαθῷ κακὸν οὐκ ἦν. Οὐ γὰρ οὖν. Διὰ ταῦτα
 δὴ φαίμεν ἂν καὶ τοὺς ἤδη σοφοὺς μηκέτι φιλοσοφεῖν, εἴτε
 θεοὶ εἴτε ἄνθρωποι εἰσιν οὗτοι· οὐδ' αὖ ἐκείνους φιλοσοφεῖν
 τοὺς οὕτως ἄγνοιαν ἔχοντας ὥστε κακοὺς εἶναι· κακὸν γὰρ καὶ
 ἀμαθῆ οὐδένα φιλοσοφεῖν. λείπονται δὴ οἱ ἔχοντες μὲν τὸ
 30 κακὸν τοῦτο, τὴν ἄγνοιαν, μήπω δὲ ὑπ' αὐτοῦ ὄντες ἀγνώμονες
 μηδὲ ἀμαθεῖς, ἀλλ' ἔτι ἠγούμενοι μὴ εἰδέναι ἢ μὴ ἴσασιν. διὸ
 δὴ καὶ φιλοσοφοῦσιν οἱ οὔτε ἀγαθοὶ οὔτε κακοὶ πω ὄντες·
 ὅσοι δὲ κακοί, οὐ φιλοσοφοῦσιν, οὐδὲ οἱ ἀγαθοί· οὔτε γὰρ τὸ
 ἐναντίον τοῦ ἐναντίου οὔτε τὸ ὅμοιον τοῦ ὁμοίου φίλον ἡμῖν

ἐφάνη ἐν τοῖς ἔμπροσθεν λόγοις. ἢ οὐ μέμνησθε; Πάνυ γε, ἐφάτην. Νῦν ἄρα, ἦν δ' ἐγώ, ὦ Λύσι τε καὶ Μενέξενε, παντὸς μᾶλλον ἐξηυρήκαμεν ὃ ἔστιν τὸ φίλον καὶ οὐ. φαιμέν γὰρ αὐτό, καὶ κατὰ τὴν ψυχὴν καὶ κατὰ τὸ σῶμα καὶ πανταχοῦ, τὸ μήτε κακὸν μήτε ἀγαθὸν διὰ κακοῦ παρουσίαν τοῦ ἀγαθοῦ 5 φίλον εἶναι. Παντάπασι ἐφάτην τε καὶ συνεχωρείτην οὕτω τοῦτ' ἔχειν.

15. Καὶ δὴ καὶ αὐτὸς ἐγὼ πάνυ ἔχαιρον, ὥσπερ θηρευτῆς τις, ἔχων ἀγαπητῶς ὃ ἐθηρευόμην. κάπειτ' οὐκ οἶδ' ὀπόθεν μοι ἀτοπωτάτη τις ὑποψία εἰσῆλθεν, ὡς οὐκ ἀληθῆ εἶη τὰ 10 ὠμολογημένα ἡμῖν· καὶ εὐθὺς ἀχθεσθεῖς εἶπον Βαβαί, ὦ Λύσι τε καὶ Μενέξενε, κινδυνεύομεν ὄναρ πεπλουτηκέναι. Τί μάλιστα; ἔφη ὁ Μενέξενος. Φοβοῦμαι, ἦν δ' ἐγώ, μὴ ὥσπερ ἀνθρώποις ἀλαζόσιν λόγοις τισὶν τοιούτοις ἐντετυχήκαμεν περὶ τοῦ φίλου. Πῶς δὴ; ἔφη. Ὡδε, ἦν δ' ἐγώ, σκοπῶμεν· 15 φίλος ὃς ἂν εἶη, πότερον ἐστὶν τῷ φίλος ἢ οὐ; Ἀνάγκη, ἔφη. Πότερον οὖν οὐδενὸς ἔνεκα καὶ δι' οὐδέν, ἢ ἔνεκά του καὶ διὰ τι; Ἐνεκά του καὶ διὰ τι. Πότερον φίλου ὄντος ἐκείνου τοῦ πράγματος, οὐ ἔνεκά φίλος ὁ φίλος τῷ φίλῳ, ἢ οὔτε φίλου οὔτε ἐχθροῦ; Οὐ πάνυ, ἔφη, ἔπομαι. Εἰκότως 20 γε, ἦν δ' ἐγώ· ἀλλ' ὧδε ἴσως ἀκολουθήσεις, οἶμαι δὲ καὶ ἐγὼ μᾶλλον εἶσομαι ὃ τι λέγω. ὁ κάμνων; νυνδὴ ἔφαμεν, τοῦ ἱατροῦ φίλος· οὐχ οὕτως; Ναί. Οὐκοῦν διὰ νόσον ἔνεκα ὑγείας τοῦ ἱατροῦ φίλος; Ναί. Ἡ δέ γε νόσος κακόν; Πῶς δ' οὐ; Τί δὲ ὑγεία; ἦν δ' ἐγώ· ἀγαθὸν ἢ κακὸν ἢ 25 οὐδέτερα; Ἀγαθόν, ἔφη. Ἐλέγομεν δ' ἄρα, ὡς ἔοικεν, ὅτι τὸ σῶμα, οὔτε ἀγαθὸν οὔτε κακὸν ὄν, διὰ τὴν νόσον, τοῦτο δὲ διὰ τὸ κακόν, τῆς ἱατρικῆς φίλον ἐστίν· ἀγαθὸν δ' ἢ ἱατρικῆ· ἔνεκα δὲ τῆς ὑγείας τὴν φιλίαν ἢ ἱατρικὴ ἀνήρηται· ἢ δὲ ὑγεία ἀγαθόν. ἢ γάρ; Ναί. Φίλον δὲ ἢ οὐ φίλον ἢ ὑγεία; 30 Φίλον. Ἡ δὲ νόσος ἐχθρόν. Πάνυ γε. Τὸ οὔτε κακὸν οὔτε ἀγαθὸν ἄρα διὰ τὸ κακὸν καὶ τὸ ἐχθρόν τοῦ ἀγαθοῦ φίλον ἐστὶν ἔνεκα τοῦ ἀγαθοῦ καὶ φίλου. Φαίνεται. Ἐνεκα ἄρα τοῦ φίλου τὸ φίλον * τοῦ φίλου* φίλον διὰ τὸ ἐχθρόν. Ἐοικεν.

16. Εἶπεν, ἦν δ' ἐγώ. ἐπειδὴ ἐνταῦθα ἤκομεν, ὦ παῖδες, πρόσχωμεν τὸν νοῦν μὴ ἔξαπατηθῶμεν. ὅτι μὲν γὰρ φίλον τοῦ φίλου τὸ φίλον γέγονεν, ἐὼ χαίρειν, καὶ τοῦ ὁμοίου γ' *ὅτι* τὸ ὁμοιον φίλον γίγνεται, ὃ ἔφαμεν ἀδύνατον εἶναι· ἀλλ' ὅμως
 5 τὸδε σκεψώμεθα, μὴ ἡμᾶς ἔξαπατήσῃ τὸ νῦν λεγόμενον. ἡ ἱατρικὴ φαμέν, ἔνεκα τῆς ὑγείας φίλον. Ναί. Οὐκοῦν καὶ ἡ ὑγεία φίλον; Πάνυ γε. Εἰ ἄρα φίλον, ἔνεκά του. Ναί. Φίλου γέ τινος δὴ, εἴπερ ἀκολουθήσει τῇ πρόσθεν ὁμολογίᾳ. Πάνυ γε. Οὐκοῦν καὶ ἐκεῖνο φίλον αὐτὸ ἔσται ἔνεκα φίλου;
 10 Ναί. Ἄρ' οὖν οὐκ ἀνάγκη ἀπειπεῖν ἡμᾶς οὕτως ἴοντας, ἢ ἀφικέσθαι ἐπὶ τινα ἀρχήν, ἢ οὐκέτ' ἐπανοίσει ἐπ' ἄλλο φίλον, [ἀλλ' ἤξει] ἐπ' ἐκεῖνο ὃ ἔστιν *τὸ* πρῶτον φίλον, οὗ ἔνεκα καὶ τὰ ἄλλα φαμέν πάντα φίλα εἶναι; Ἄνάγκη. Τοῦτο δὴ ἔστιν ὃ λέγω, μὴ ἡμᾶς τὰλλα πάντα ἃ εἶπομεν ἐκεῖνου ἔνεκα
 15 φίλα εἶναι, ὥσπερ εἶδῶλα ἄττα ὄντα αὐτοῦ, ἔξαπατᾶ, ἢ δ' ἐκεῖνο τὸ πρῶτον, ὃ ὡς ἀληθῶς ἔστι φίλον. ἐννοήσωμεν γὰρ οὕτωςί· ὅταν τίς τι περὶ πολλοῦ ποιῆται, οἷον περ ἐνίστε πατῆρ ὑὸν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾶ, ὃ δὴ τοιοῦτος ἔνεκα τοῦ τὸν ὑὸν περὶ παντὸς ἡγεῖσθαι ἄρα καὶ
 20 ἄλλο τι ἂν περὶ πολλοῦ ποιοῖτο; οἷον εἰ αἰσθάνοιτο αὐτὸν κώνειον πεπωκότα, ἄρα περὶ πολλοῦ ποιοῖτ' ἂν οἶνον, εἴπερ τοῦτο ἡγοῖτο τὸν ὑὸν σώσειν; Τί μὴν; ἔφη. Οὐκοῦν καὶ τὸ ἀγγεῖον, ἐν ᾧ ὁ οἶνος ἐνεΐη; Πάνυ γε. Ἄρ' οὖν τότε οὐδὲν περὶ πλείονος ποιεῖται κύλικα κεραμέαν ἢ τὸν ὑὸν
 25 τὸν αὐτοῦ, οὐδὲ τρεῖς κοτύλας οἴνου ἢ τὸν ὑόν; ἢ ὠδέ πως ἔχει· πᾶσα ἢ τοιαύτη σπουδὴ οὐκ ἐπὶ τούτοις ἔστιν ἐσπουδασμένη, ἐπὶ τοῖς ἔνεκά του παρασκευαζομένοις, ἀλλ' ἐπ' ἐκεῖνω, οὗ ἔνεκα πάντα τὰ τοιαῦτα παρασκευάζεται. οὐχ ὅτι πολλάκις λέγομεν, ὡς περὶ πολλοῦ ποιούμεθα χρυσίον καὶ
 30 ἀργύριον· ἀλλὰ μὴ οὐδέν τι μᾶλλον οὕτω τό γε ἀληθὲς ἔχη· ἀλλ' ἐκεῖνό ἔστιν ὃ περὶ παντὸς ποιούμεθα, ὃ ἂν φανῆ ὄν, ὅτου ἔνεκα καὶ χρυσίον καὶ πάντα τὰ παρασκευαζόμενα παρασκευάζεται. ἄρ' οὕτως φήσομεν; Πάνυ γε. Οὐκοῦν καὶ περὶ τοῦ φίλου ὁ αὐτὸς λόγος; ὅσα γάρ φαμεν φίλα εἶναι ἡμῖν

ἔνεκα φίλου τινὸς ἑτέρου, ῥήματι φαινόμεθα λέγοντες αὐτό· φίλον δὲ τῷ ὄντι κινδυνεύει ἐκεῖνο αὐτὸ εἶναι, εἰς ὃ πᾶσαι αὐται αἰ λεγόμεναι φιλαίαι τελευτῶσιν. Κινδυνεύει οὕτως, ἔφη, ἔχειν. Οὐκοῦν τό γε τῷ ὄντι φίλου οὐ φίλου τινὸς ἔνεκα φίλου ἐστίν; Ἀληθῆ.

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17. Τοῦτο μὲν δὴ ἀπήλλακται, μὴ φίλου τινὸς ἔνεκα τὸ φίλου φίλον εἶναι· ἀλλ' ἄρα τὸ ἀγαθὸν ἐστὶν φίλον; Ἐμοιγε δοκεῖ. Ἄρ' οὖν διὰ τὸ κακὸν τὸ ἀγαθὸν φιλεῖται, καὶ ἔχει ὧδε· εἰ τριῶν ὄντων ὧν νυνδὴ ἐλέγομεν, ἀγαθοῦ καὶ κακοῦ καὶ μήτε ἀγαθοῦ μήτε κακοῦ, τὰ δύο λειφθείη, τὸ δὲ κακὸν ἐκ- 10 ποδῶν ἀπέλθοι καὶ μηδενὸς ἐφάπτοιο μήτε σώματος μήτε ψυχῆς μήτε τῶν ἄλλων, ἂ δὴ φαμεν αὐτὰ καθ' αὐτὰ οὔτε κακὰ εἶναι οὔτε ἀγαθὰ, ἄρα τότε οὐδὲν ἂν ἡμῖν χρήσιμον εἴη τὸ ἀγαθόν, ἀλλ' ἄχρηστον ἂν γεγονὸς εἴη; εἰ γὰρ μηδὲν ἡμᾶς ἐτι βλάβητοι, οὐδὲν ἂν οὐδεμιᾶς ὠφελίας δεοίμεθα, καὶ οὕτω δὴ ἂν 15 τότε γένοιτο κατάδηλον, ὅτι διὰ τὸ κακὸν τὰγαθὸν ἡγαπῶμεν καὶ ἐφιλοῦμεν, ὡς φάρμακον ὃν τοῦ κακοῦ τὸ ἀγαθόν, τὸ δὲ κακὸν νόσημα· νόσήματος δὲ μὴ ὄντος οὐδὲν δεῖ φαρμάκου. Ἄρ' οὕτω πέφυκέ τε καὶ φιλεῖται τὰγαθὸν διὰ τὸ κακὸν ὑφ' ἡμῶν, τῶν μεταξὺ ὄντων τοῦ κακοῦ τε καὶ τὰγαθοῦ, αὐτὸ δ' 20 ἑαυτοῦ ἔνεκα οὐδεμίαν χρεῖαν ἔχει; Ἐοικεν, ἦ δ' ὅς, οὕτως ἔχειν. Τὸ ἄρα φίλον ἡμῖν ἐκεῖνο, εἰς ὃ ἐτελεύτα πάντα τὰ ἄλλ', ἂ ἔνεκα ἑτέρου φίλου φίλα ἔφαμεν εἶναι, οὐδὲν δὴ τούτοις ἔοικεν. ταῦτα μὲν γὰρ φίλου ἔνεκα φίλα κέκληται, τὸ δὲ τῷ ὄντι φίλον πᾶν τούναντίον τούτου φαίνεται πεφυκός· φίλον 25 γὰρ ἡμῖν ἀνεφάνη ὃν ἐχθροῦ ἔνεκα· εἰ δὲ τὸ ἐχθρὸν ἀπέλθοι, οὐκέτι, ὡς ἔοικ', ἔσθ' ἡμῖν φίλον. Οὐ μοι δοκεῖ, ἔφη, ὡς γε νῦν λέγεται. Πότερον, ἦν δ' ἐγώ, πρὸς Διός, εἰάν τὸ κακὸν ἀπόληται, οὐδὲ πεινῆν ἐτι ἔσται οὐδὲ διψῆν οὐδὲ ἄλλο οὐδὲν τῶν τοιούτων; ἦ πείνη μὲν ἔσται, εἰάνπερ ἄνθρωποι τε καὶ τᾶλλα 30 ζῶα ἦ, οὐ μέντοι βλαβερά γε; καὶ δίψα δὴ καὶ αἰ ἄλλαι ἐπιθυμῖαι, ἀλλ' οὐ κακαί, ἅτε τοῦ κακοῦ ἀπολωλότες; ἦ γελοῖον τὸ ἐρώτημα, ὅ τί ποτ' ἔσται τότε ἢ μὴ ἔσται; τίς γὰρ οἶδεν; ἀλλ' οὖν τόδε γ' ἴσμεν, ὅτι καὶ νῦν ἔστιν πεινῶντα βλάπτεσθαι,

ἔστιν δὲ καὶ ὠφελείσθαι. ἦ γάρ; Πάνυ γε. Οὐκοῦν καὶ
 διψῶντα καὶ τῶν ἄλλων τῶν τοιούτων πάντων ἐπιθυμοῦντα
 ἔστιν ἐνίοτε μὲν ὠφελίμως ἐπιθυμεῖν, ἐνίοτε δὲ βλαβερῶς,
 ἐνίοτε δὲ μηδέτερα; Σφόδρα γε. Οὐκοῦν εἴαν ἀπολλύηται
 5 τὰ κακά, ἃ γε μὴ τυγχάνει ὄντα κακά, τί προσήκει τοῖς κακοῖς
 συναπόλλυσθαι; Οὐδέν. Ἔσονται ἄρα αἱ μῆτε ἀγαθαὶ μῆτε
 κακαὶ ἐπιθυμίαι καὶ εἴαν ἀπόλληται τὰ κακά. Φαίνεται. Οἶόν
 τε οὖν ἔστιν ἐπιθυμοῦντα καὶ ἐρῶντα τούτου οὐ ἐπιθυμεῖ καὶ
 ἐρᾷ μὴ φιλεῖν; Οὐκ ἔμοιγε δοκεῖ. Ἔσται ἄρα καὶ τῶν κακῶν
 10 ἀπολομένων, ὡς ἔοικεν, φίλ' ἅττα. Naί. Οὐκ ἂν, εἴ γε τὸ
 κακὸν αἴτιον ἦν τοῦ φίλου τι εἶναι, οὐκ ἂν ἦν τούτου ἀπολομέ-
 νου φίλον ἕτερον ἐτέρῳ. αἰτίας γὰρ ἀπολομένης ἀδύνατόν
 που ἦν ἔτ' ἐκεῖνο εἶναι, οὐ ἦν αὕτη ἡ αἰτία. Ὅρθῶς λέγεις.
 Οὐκοῦν ὠμολόγηται ἡμῖν τὸ φίλον φιλεῖν τι καὶ διὰ τι· καὶ
 15 ὠήθημεν τότε γε διὰ τὸ κακὸν τὸ μῆτε ἀγαθὸν μῆτε κακὸν
 τὸ ἀγαθὸν φιλεῖν; Ἀληθῆ. Nῦν δέ γε, ὡς ἔοικε, φαίνεται
 ἄλλη τις αἰτία τοῦ φιλεῖν τε καὶ φιλεῖσθαι. Ἔοικεν. Ἄρ'
 οὖν τῷ ὄντι, ὥσπερ ἄρτι ἐλέγομεν, ἡ ἐπιθυμία τῆς φιλίας
 αἰτία, καὶ τὸ ἐπιθυμοῦν φίλον ἔστιν τούτῳ οὐ ἐπιθυμεῖ καὶ
 20 τότε ὅταν ἐπιθυμῆ, ὃ δὲ τὸ πρότερον ἐλέγομεν φίλον εἶναι,
 ὕθλος τις ἦν, ὥσπερ ποίημα Κρόνῳ συγκεῖμενον; Κινδυνεύει,
 ἔφη. Ἀλλὰ μέντοι, ἦν δ' ἐγώ, τό γε ἐπιθυμοῦν, οὐ ἂν ἐνδεὲς ἦ,
 τούτου ἐπιθυμεῖ. ἦ γάρ; Naί. Τὸ δ' ἐνδεὲς ἄρα φίλον ἐκέ-
 νου οὐ ἂν ἐνδεὲς ἦ; Δοκεῖ μοι. Ἐνδεὲς δὲ γίγνεται οὐ ἂν τι
 25 ἀφαιρῆται. Πῶς δ' οὐ; Τοῦ οἰκείου δὴ, ὡς ἔοικεν, ὃ τε ἔρωσ
 καὶ ἡ φιλία καὶ ἡ ἐπιθυμία τυγχάνει οὔσα, ὡς φαίνεται, ὃ
 Μενέξενέ τε καὶ Λύσι. Συνεφάτην. Ὑμεῖς ἄρα εἰ φίλοι
 ἐστὸν ἀλλήλοις, φύσει πη οἰκείοι ἐσθ' ὑμῖν αὐτοῖς. Κομιδῆ,
 ἐφάτην. Καὶ εἰ ἄρα τις ἕτερος ἐτέρου ἐπιθυμεῖ, ἦν δ' ἐγώ, ὃ
 30 παῖδες, ἡ ἐρᾷ, οὐκ ἂν ποτε ἐπεθύμει οὐδὲ ἦρα οὐδὲ ἐφίλει, εἰ
 μὴ οἰκείος πη τῷ ἐρωμένῳ ἐτύγχανεν ὦν ἢ κατὰ τὴν ψυχὴν ἢ
 κατὰ τι τῆς ψυχῆς ἦθος ἢ τρόπους ἢ εἶδος. Πάνυ γε, ἔφη ὁ
 Μενέξενος· ὃ δὲ Λύσις ἐσίγησεν. Εἶεν, ἦν δ' ἐγώ. τὸ μὲν δὴ
 φύσει οἰκείου ἀναγκαίου ἡμῖν πέφανται φιλεῖν. Ἔοικεν, ἔφη.

Ἄναγκαῖον ἄρα τῷ γνησίῳ ἐραστῇ καὶ μὴ προσποιήτῳ φιλεῖσθαι ὑπὸ τῶν παιδικῶν. ὁ μὲν οὖν Λύσις καὶ ὁ Μενέξενος μόγις πως ἐπενευσάτην, ὁ δὲ Ἴπποθάλῃς ὑπὸ τῆς ἡδονῆς παντοδαπὰ ἠφίει χρώματα.

18. Καὶ ἐγὼ εἶπον, βουλόμενος τὸν λόγον ἐπισκέψασθαι, Εἰ 5
 μὲν τι τὸ οἰκείον τοῦ ὁμοίου διαφέρει, λέγοιμεν ἂν τι, ὡς ἐμοὶ
 δοκεῖ, ὃ Λύσι τε καὶ Μενέξενε, περὶ φίλου, ὃ ἔστιν· εἰ δὲ ταῦ-
 τὸν τυγχάνει ὃν ὅμοιον τε καὶ οἰκείον, οὐ ῥάδιον ἀποβαλεῖν τὸν
 πρόσθεν λόγον, ὡς οὐ τὸ ὅμοιον τῷ ὁμοίῳ κατὰ τὴν ὁμοιότητα
 ἄχρηστον· τὸ δὲ ἄχρηστον φίλον ὁμολογεῖν πλημμελές. βού- 10
 λεσθ' οὖν, ἦν δ' ἐγώ, ἐπειδὴ ὥσπερ μεθύομεν ὑπὸ τοῦ λόγου,
 συγχωρήσωμεν καὶ φῶμεν ἕτερόν τι εἶναι τὸ οἰκείον τοῦ ὁμοίου;
 Πάνυ γε. Πότερον οὖν καὶ τὰγαθὸν οἰκείον φήσομεν παντί, τὸ
 δὲ κακὸν ἀλλότριον εἶναι; ἢ τὸ μὲν κακὸν τῷ κακῷ οἰκείον, τῷ
 δὲ ἀγαθῷ τὸ ἀγαθόν, τῷ δὲ μήτε ἀγαθῷ μήτε κακῷ τὸ μήτε 15
 ἀγαθὸν μήτε κακόν; Οὕτως ἐφάτην δοκεῖν σφίσιν ἕκαστον
 ἐκάστῳ οἰκείον εἶναι. Πάλιν ἄρα, ἦν δ' ἐγώ, ὃ παῖδες, οὓς τὸ
 πρῶτον λόγους ἀπεβαλόμεθα περὶ φιλίας, εἰς τούτους εἰσπε-
 πτώκαμεν· ὁ γὰρ ἄδικος τῷ ἀδίκῳ καὶ ὁ κακὸς τῷ κακῷ οὐδὲν
 ἠττον φίλος ἔσται ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ. Ἔβοικεν, ἔφη. Τί 20
 δέ; τὸ ἀγαθὸν καὶ τὸ οἰκείον ἂν ταῦτὸν φῶμεν εἶναι, ἄλλο τι
 ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ μόνον φίλος; Πάνυ γε. Ἄλλὰ μὴν
 καὶ τοῦτό γε φόμεθα ἐξελέγξαι ἡμᾶς αὐτούς· ἢ οὐ μέμνησθε;
 Μεμνήμεθα. Τί οὖν ἂν ἔτι χρῆσαιμεθα τῷ λόγῳ; ἢ δῆλον
 ὅτι οὐδέν; δέομαι οὖν, ὥσπερ οἱ σοφοὶ ἐν τοῖς δικαστηρίοις, 25
 τὰ εἰρημένα ἅπαντα ἀναπεμπάσασθαι. εἰ γὰρ μήτε οἱ φιλοῦ-
 μενοι μήτε οἱ φιλοῦντες μήτε οἱ ὅμοιοι μήτε οἱ ἀνόμοιοι μήτε
 οἱ ἀγαθοὶ μήτε οἱ οἰκείοι μήτε τὰ ἄλλα ὅσα διεληλύθαμεν—
 οὐ γὰρ ἔγωγε ἔτι μέμνημαι ὑπὸ τοῦ πλήθους— ἀλλ' εἰ μηδὲν
 τούτων φίλον ἐστίν, ἐγὼ μὲν οὐκέτι ἔχω τί λέγω. 30

Ταῦτα δ' εἰπὼν ἐν νῷ εἶχον ἄλλον ἤδη τινὰ τῶν πρεσβυτέρων κινεῖν· κᾶτα, ὥσπερ δαίμονες τινες, προσελθόντες οἱ παιδαγωγοί, ὃ τε τοῦ Μενεξένου καὶ ὁ τοῦ Λύσιδος, ἔχοντες αὐτῶν τοὺς ἀδελφούς, παρεκάλουν καὶ ἐκέλευον αὐτοὺς οἴκαδ' ἀπιέναι·

ἤδη γὰρ ἦν ὄψέ· τὸ μὲν οὖν πρῶτον καὶ ἡμεῖς καὶ οἱ περιστῶ-
 τες αὐτοὺς ἀπηλαύνομεν· ἐπειδὴ δὲ οὐδὲν ἐφρόντιζον ἡμῶν,
 ἀλλ' ὑποβαρβαρίζοντες ἠγανάκτουν τε καὶ οὐδὲν ἦττον ἐκά-
 λουν, καὶ ἐδόκουν ἡμῖν ὑποπεπωκότες ἐν τοῖς Ἑρμαίοις ἄποροι
 5 εἶναι προσφέρεσθαι, ἠττηθέντες οὖν αὐτῶν διελύσαμεν τὴν
 συνουσίαν. ὅμως δ' ἔγωγε ἤδη ἀπιόντων αὐτῶν, Νῦν μὲν, ἦν
 δ' ἐγώ, ὃ Λύσι τε καὶ Μενέξενε, καταγέλαστοι γεγόναμεν ἐγώ
 τε, γέρων ἀνὴρ, καὶ ὑμεῖς. ἐροῦσι γὰρ οἷδε ἀπιόντες ὡς οἴομεθα
 ἡμεῖς ἀλλήλων φίλοι εἶναι — καὶ ἐμὲ γὰρ ἐν ὑμῖν τίθημι —
 10 οὐπω δὲ ὃ τι ἔστιν ὁ φίλος οἰοί τε ἐγενόμεθα ἐξευρεῖν.

COMMENTARY.

ABBREVIATIONS.

- G., Goodwin's Greek Grammar.
G M T., Goodwin's Greek Moods and Tenses.
H., Hadley-Allen's Greek Grammar.
M., Meisterhans, Grammatik der Attischen Inschriften.
R., Riddell's Digest of Platonic Idioms.
Schm., Schmelzer's annotated edition of the dialogues.

The opening lines closely resemble the beginning of the *Lysis* or the *Republic*, and have been imitated in several non-Platonic dialogues. Though the sentences are so simple and natural, they were doubtless elaborated with great care. The story goes that after Plato's death a tablet was found, containing the first few lines of the *Republic* written and re-written, each time in a different order, showing that the author subjected his work to a constant revision.

P. 1. 1. *ἐκ* and *ἀπὸ* are often synonymous. So in inscriptions we find *ἐκ* and also *ἀπὸ τοῦ Ἄθω* (Meisth. 173).

Potidaea, a Corinthian colony situated on the western arm of the Chalcidian peninsula, revolted from the Delian Confederacy in 432 B.C. An Athenian army of 3000 hoplites, sent to reduce the city to submission, met a large force of Corinthians and Chalcidians before Potidaea, and, after a brief engagement, was victorious. The defeated army was driven within the walls, the city was blockaded by the Athenians on land and sea, and since the entire army was not needed for the siege, some of the soldiers, among whom was Socrates, returned home. Our dialogue is accordingly supposed to take place in the year before the beginning of the Peloponnesian war, when Socrates was about 37 years of age. Grote, VI. 67-75, Thuc. I. 62-4.

2. *διὰ χρόνον*, "after a long absence."

οἶον ("as"), like *οἶα* and *ἄτε* (cf. l. 8, 19, 16, 21, 23, 73, 32), gives a reason on the writer's authority, *ὡς* is non-committal, and puts the responsibility elsewhere. H. 977-8, G. 1574-5.

3. *συνήθεις διατριβάς*, "my usual occupation" (conversation).

The palaestra was a stretch of trodden earth, where the young men wrestled (*παλαίειν*) and exercised in the open air, and was surrounded by

colonnades. The opportunity for meeting the youthful athletes in the moments of rest or idleness made it a favorite resort for Socrates and other teachers. Cf. 29. 8.

The sacred enclosure of Basile, which she shared with Codrus and Neleus (v. App.), was situated near the Itonian gate. This goddess has been identified by Wieseler with Athena and by Loeschke with Magna Mater (cf. Harrison, *Myth. and Mon.* 51, 229), but the recent theory advanced by E. Meyer (*Herm.* XXX. 287) seems the most satisfactory. He believes that Neleus ("pitiless") and Basile ("queen") were the earliest Athenian gods of the dead, and cites a relief (found 1893) which represents the Attic hero Echeolos carrying away Basile in his chariot, an evident parallel to the rape of Persephone.

14. πολλοὺς . . . τεθνάναι. The actual loss was 150 men (*Thuc.* I. 63).

The -ι appended to οὕτως indicated that a gesture accompanies the word (so 72. 17, cf. 11. 14, 26. 3, 27. 11, *τοντί* 10. 25), and is necessarily colloquial and familiar.

15. ἐπιεικῶς ἀληθῆ, a colloquial expression, "fairly correct"; nearly equivalent to ἱκανῶς (53. 25).

16. παρεγένου μὲν; μὲν expects an affirmative answer.

παρεγένομην. The repetition in the answer of a word contained in the question is the most frequent form of reply in the Charm. (22 cases), and is used here more (proportionately) than in any other dialogue. πάνυ γὰρ and ναί are also very common.

Δεῦρο, a familiar ellipsis, like our "Here!" for "Come here!"

18. ἄγων. ἀγαγόν would be more logical, but the present participle, like the present imperative, of ἄγω is more common than the aorist, perhaps owing to the continuity inherent in the meaning of the verb. Cf. *Od.* I. 30.

21. ἀνέροιτο. The so-called "iterative optative," really a past general supposition, which gains generic force from the repetition implied in the leading verb (*διηγούμην*). There is no iteration in the optative itself. H. 894, G. 1393. 2, G M T. 462, R. 77. Cf. 12. 31.

ἡρώτων ἄλλος ἄλλος. Cf. I. 7, ἡσπάζοντο ἄλλος ἄλλοθεν, *Sym.* 220 C. θαυμάζοντες ἄλλος ἄλλω ἔλεγεν.

2. 1. περί τε τῶν νέων. This the only place in the Charm. where single τε is used, and it is very rare in the earlier dialogues, but it becomes frequent in the later works; the *Timaeus*, in particular, has as many as two hundred. τὰ νῦν for νῦν is also characteristic of the later period (v. *Introd.* p. x).

2-8. Note the detailed color, the broad and leisurely tone given by the accumulation of participles in this section; there are five in a bunch at the beginning (v. A. J. P. IX. 137 ff.).

11. *ύόν* is expressed here for the sake of contrast with *ἀνέψιόν* (cf. Prot. 310 A, Euthyd. 275 A), otherwise it would be omitted.

13. Charmides is called *μειράκιον* here, *νεανίσκος* in l. 27, *νεανίας* in 3. 9, and *ἀνήρ* in 2. 32. The first is the most exact designation, about 14 years old, between *παῖς* and *νέος*; the second implies no definite age; the third connotes vigor and youthful strength; and the last is a general term applicable to any male person. A similar interchange of these synonyms is seen in Ant. 3 δ. 6-8, Hdt. III. 53, Prot. 309 A.

16. Ἐμοῖ — οὐδὲν σταθμητόν, "you must not judge by me."

17. *λευκὴ στάθμη εἰμί*. Like many other proverbs, *λευκὴ στάθμη* is elliptical, and the full form, as given by Sophocles (in a fragment), is *λευκῶ λίθῳ λευκὴ στάθμη*. Socrates means that fair youths are all so attractive to him that an individual makes no more impression on him than "a chalk line on marble." Socrates was very fond of proverbs (cf. [13. 27], 16. 5, 22. 20, [32. 12], 37. 3, 5, 49. 8, 12, 50. 12, 54. 18, 57. 18, 59. 20, 66. 23, 69. 6, 71. 12), and quotes more than a hundred during his participation in the Platonic dialogues; their use is in keeping with his familiar style (v. Introd. p. xv).

ἀτεχνῶς is often used in comparisons and with proverbs (cf. 37. 5), less commonly with metaphors (Euthyd. 303 E), just as *ὡς ἀληθῶς* and *τῷ ὄντι* (38. 27, 49. 12). *ἀτεχνῶς* is especially frequent in Ar. and Pl., but rare elsewhere; this shows that its sphere is colloquial.

18. *ἀτάρ* always stands the first word in the sentence, and presents a sudden contrast. It is poetic and at the same time familiar.

19. *τὸ μέγεθος καὶ τὸ κάλλος*. Cf. 6. 13 *καλλίων καὶ μείζων*. A commanding figure was prized as highly as a fair face in the estimation of manly beauty.

21. *ἤνίκα* is more exact than *ὅτε*, to which it bears the same relation as *καιρός* to *χρόνος*; "at the moment that he entered." Cf. Pind. P. 1. 48.

23. *τὸ μὲν ἡμέτερον*, "our (admiration)."

26. *ὥσπερ ἄγαλμα*. So Aristaenetus calls *Lais* *ἔμψυχος τῆς Ἀφροδίτης εἰκῶν* (I. 1), and we often say, "as pretty as a picture."

29. *ἀποδύναί*, "take off his clothes," to exercise in the palaestra.

εἰ ἐθέλοι, δόξει. The eager expectation of Charmides causes a change from the optative conclusion to the certain indicative future. It is the reverse in 5. 2-4.

31. *Ἡράκλεις*, cf. 60. 33, also *νῆ Δία* l. 11, 9. 32, 46. 16; *μὰ (τὸν) Δία* 41. 10, 44. 3, 47. 5, 55. 18, 60. 32, 69. 4; *νῆ τὸν κύνα* 22. 11 (v. Note); *νῆ τοὺς θεοὺς* 49. 24; *πρὸς Διὸς* 61. 31, 67. 12, 73. 28. Socrates swears more freely than any other Platonic interlocutor, and is very fond of interjections (cf. *βαβαί* 71. 11, his favorite). We see from Ar. that *νῆ Δία* was common in low life, and Demosthenes uses it four times as often as all the other orators together

(Rehd.-Bl. Ind.). These two great men swore so freely that they exhausted the supply of oaths commonly used, and had to borrow from the women. So "by Athena" was a favorite oath of Demosthenes, and "by Hera" of Socrates (cf. 29. 32).

32. *τυγχάνει προσόν*, "is perhaps added."

3. 3. *τί οὐκ ἀπεδύσαμεν αὐτοῦ αὐτὸ τοῦτο*; The aorist regularly follows *τί οὐ*, since the surprise that the deed has not been done is equivalent to a demand that it be done at once (Krüger). Cf. l. 8, and often. The present is sometimes found, as Prot. 310 E, though the aorist was used 310 A. Tr. "Why not investigate (*lit.* lay bare) this very point?" The thought and language appear again in I Alc. 132 A. — *τοῦτο*, like *ταῦτα* in the line above, refers to *τὴν ψυχὴν*; v. Note 34. 24.

πρότερον τοῦ εἶδους, "before the body."

4. *πάντως* means "surely"; so 63. 15, and always in answers, whereas it usually means "at any rate" (cf. 9. 31).

7. *τοῦτο τὸ καλόν*, *i.e.* poetic skill.

8. *τῆς Σόλωνος συγγενείας*, v. Note 6. 8.

10. *οὐδὲ αἰσχρὸν ἂν ἦν κτλ.* The Athenian boys were always attended by a *παιδαγωγός*, a faithful slave who took them to and from the school and gymnasium. They were taught to be modest and retiring, and the peculiar conditions of Athenian society made a chaperon as necessary to them as to the girls. The classic description of a guarded education is given in Ar. Nub. 961-83 (cf. Luc. Amor. 44), and Autolycus in Xenophon's Symposium is an example of a model boy.

12. *Παῖ*, but *ὦ Σώκρατες*. Contrast *ὦ παῖ* 62. 29. The omission of *ὦ* is as unusual in Greek as is the insertion of O in Latin. It gives a more earnest or rougher tone, and is appropriate to commands, reproaches, or eager requests (cf. 50. 29 *Νικία*, Sym. 172 A, etc.).

14. *ἀσθeneίας ἦς*. This attraction of the relative to the case of its antecedent is post-Homeric,¹ but common in Hdt. and all Attic authors except Euripides. Cf. 70. 1, R. 189 a, H. 994, G. 1031.

15. *βαρύνεσθαι τὴν κεφαλὴν*, "to have a headache."

18. *μόνον ἐλθέτω*, cf. Phaedo 63 E *ἀλλὰ μόνον τὸ ἐαυτοῦ παρασκευαζέτω*, Menex. 236 C *ἀλλὰ μόνον εἰπέ*.

ὅπερ οὖν καὶ ἐγένετο. Cf. Euth'ο 4 D *ὅπερ οὖν καὶ ἔπαθεν* and Euthyd. 283 A *ὅπερ οὖν καὶ συνέβη*, all formulae of transition.

22. *τὸν μὲν — κατεβάλομεν*, "we made one man stand up, and we pushed the other man off the end of the bench." Their excitement was so great that

¹ The case cited from Homer by Riddell is a partitive genitive, and not attraction at all.

they made room for two people instead of one. The whole tone of this passage is playful and ironical, and must not be taken too seriously. The sportive metaphors ἀνήγετο ("set sail") and περιέρρειον ("a regular flood"), the mock solemnity of the poetic quotation, and the exaggerated phrases οὐκέτι ἐν ἔμμαντοῦ ("all out-of-doors") and ὑπὸ τοῦ θρέμματος ἐαλωκέναι, all show that Socrates is giving free rein to his humorous fancy. His confusion is no more real than his perplexity a little later (18. 20), or the dizziness (69. 5) which he pretends that Protagoras' eloquence produced (Prot. 328 D). Moreover, the style of his conversation is patronizing and paternal, not at all in the manner of a lover (cf. 26. 9). However, most scholars agree that "a sensual element was the innocent foundation of his intellectual inclination" (Zeller), and his features are those of a man naturally gross (v. Introd. p. xiv). Alcibiades, though he mentions Charmides as one of the favorites of Socrates (Sym. 222 B), bears emphatic testimony to the absolute purity of the philosopher's life (id. 219 C). Furthermore, Xenophon, whose purpose was to defend Socrates from all calumny, reports language as erotic as any in our dialogue (Sym. 4. 28), and he also tells how his master reproved the failings of others (Mem. I. 2. 29, 3. 8), as he could not have done unless his own life was blameless.

27. ἀμήχανόν τι οἶον, "I can't tell you how." ἀμήχανόν τι is more usually joined with ὅσον or ὡς (Rep. 527 E), like θαυμαστὸν ὅσον (33. 18), and is so used often by Plato, to whom this colloquial phrase is peculiar.

29. ὦ γεννάδα. Similar forms of address are ὦ γενναῖος (Phaedr. 227 C), γενναιοτάτε (ib. 235 D), μακάριε (5. 12, 15. 22, 50. 20), ἀγαθέ, βέλτιστε (11. 11, 48. 12), and ἄριστε (40. 30, 50. 25, 61. 22), φιλότης, φίλε and φίλη κεφαλῇ (Ion 531 D), θαυμάσιε, δαιμόνιε (52. 31). Contrast ὦ μαρέ 9. 27 (v. Note). Each has its peculiar force, according to the context (v. Campb. Theaet. p. 283).

31. Κυδίαν. This is the only fragment of a poet of whom nothing is known, and some words have probably been lost from the quotation. As it stands, the sense seems to be, "Take care lest the fawn come in sight of the lion and be devoured." The fawn is the lover, and the lion is the beloved who awakens the devouring passion (cf. Hor. Od. III. 20). There was a proverb, μὴ πρὸς λέοντα δορκὰς ἄψωμαι μάχης.

4. 4. Though Demosthenes mentions incantations contemptuously (25. 80), their use was not confined to the lower classes (Aesch. Eum. 618). They consisted in the repetition of the names of gods, or of mystic, unintelligible words, like our "counting-out" rhymes, and were used more especially to drive away snakes or bugs, to win love (Theoc. 2), or to aid childbirth (Theaet. 149 C), though they were a recognized remedy in popular medical

practice (cf. Rep. 426 B, Euthyd. 290 A). The φύλλον here mentioned may have been a sort of amulet; such was the moly used by Odysseus, such was the laurel leaf put in the mouth on leaving a house, so to-day people carry horse-chestnuts to avert rheumatism.

10. τοῦνομά μου σὺν ἀκριβοῖς; "Are you sure about my name?" Εἰ μὴ ἀδικῶ γε, "If I am not mistaken."

11. οὐ—σοῦ ὀλίγος λόγος ἐστίν. περί σου might be expected, but we find the same use in ὦν ὁ λόγος ἐστίν, Apol. 26 B, etc. So the Greek could say λέγειν τινά, instead of περί τινος. Cf. Note 23. 13.

περὶ τῆς ἐπωδῆς οἷα τυγχάνει οὔσα. The subject of the relative clause is anticipated. This prolepsis is especially common in Plato; cf. 9. 19, 13. 3-4, 18. 18, 20. 10, 57. 31. It is most frequently used with verbs of knowing and fearing, and a person is generally the object of the verb.

16. μὴ δύνασθαι τὴν κεφαλὴν μόνον—ἀλλ'. There is no conclusion to this premise, for the construction changes at ὥσπερ and an independent sentence begins. Again, λέγουσι (dat. plu. of ppl.) does not agree with ἰατρῶν, as grammatical consistency requires, but with the intervening αὐτοῖς. This looseness and irregularity of structure is characteristic of Socrates' manner of speaking (v. Introd. p. xv.).

25. Stallbaum explains ταῦτα as the object of λέγουσι and also the subject of ἔχει, but it is simpler to take ταῦτα with λέγουσι alone and οὕτως with ἔχει, i. e. ταῦτα λέγουσι καὶ οὕτως ἔχει.

30. καὶ εἶπον. In the earlier dialogues εἶπον precedes the sentence quoted, ἔφην and ἦν δ' ἐγώ are interposed.

31. τὸ ταύτης τῆς ἐπωδῆς. τό ("this matter of") gives a strong demonstrative force, and, since pointing is vulgar, it is decidedly familiar in tone.

32. Zalmoxis. The Greeks had a legend that Zalmoxis was a Thracian slave of Pythagoras, who, obtaining his freedom, returned to his native country, where he taught the doctrine of immortality. To prove his thesis, he hid himself in a subterranean chamber for three years, and made his friends believe, when he returned, that he had been living in the other world (Hdt. IV. 94-6). The story was evidently invented for purposes of ridicule. Incantations are often derived from Thrace and ascribed to Musaeus or Orpheus (Eur. Alc. 968), while Thessaly was famous for its magic (Gorg. 513 A). The same association of mystery with distant lands leads Theocritus to make Assyria (II. 162) responsible for his love-charm, and Lucian (Nekyo. 6) to refer his sorcery to Zoroaster.

33. ἀθάνατιζέειν, "make men immortal," with the underlying meaning, "teach that men are immortal." This was the region where the Orphic rites originated.

33-34. λέγονται — ἔλεγεν — ἔλεγον — λέγοιεν — λέγει. The Greeks in general, and Plato in particular, had no objection to the frequent repetition of a word, although extreme cases, like the above, give a certain naïveté and imitate the freedom of living conversation. Cf. 16. 30-31 βούλεται, 29. 32 f. ὀρθοῖς, 30. 7-9 ἔπαινος, 32. 34 f. ναῦς, 39. 15-16 ἔδωκας, 48. 25-7, 30-1 λέγειν (v. Note). In 71. 34 the disagreeable accumulation of φίλον φίλον κτλ. is essential to philosophic accuracy. Almost identical phrases recur often (v. Note 33. 22) in the same way. Isocrates was the first to attach importance to variety of phraseology, and English style has learned through Cicero to follow his example.

5. 2-4. οὐ δεῖ, then εἴη. The change from the indicative to the optative may mark a transition from fact to inference, and may also be due to the need of emphasizing the dependence of the verb, as it is further removed from the principal clause. Cf. Note 2. 29, R. 282. For the indicative δεῖ cf. εἰ μέλλει in l. 10. Artistic authors are more likely to keep the indicative in *orat. obl.*, so it is more common in Thucydides than in Xenophon.

4. τοῦ διαφεύγειν. Plato, Euripides, and Xenophon use the genitive of the articular infinitive with great freedom, but the dative is unusual. In Plato the present is much the most common tense (A. J. P. III. 193).

6. οὐ ἔχοντος. The genitive absolute (cf. 21. 12-13) is rarely found in Plato and the poets; it belongs to the narrative, and is frequently and skillfully used by the great orators. The construction with the relative pronoun is very unusual (cf. l. 14, I Alc. 127 B); only fifteen cases are found in all the orators (A. J. P. VI. 310).

7. πάντα ἐκ τῆς ψυχῆς κτλ. Cf. Rep. 403 D.

10-14. Notice how each clause in this section begins with the emphatic word of the preceding clause (Schm.). This is the same chain-figure that is so impressive in the first chapter of John's gospel.

17. ὅπως — μηδεὶς σε πείσει, "Don't let any one persuade you." This elliptical or independent use of ὅπως is familiar in tone, but as forcible as the imperative. In fact, it is an exact equivalent, as may clearly be seen from Ar. Ran. 377 ἔμβα χῶπως (καὶ ὅπως) ἀρείς. It is mostly confined to Plato and Aristophanes (A. J. P. IV. 4), H. 886, G. 1352, G M T. 271-4. For the mood, v. App.

21. ἐκατέρων depends on ἰατροί, v. App.

22. πλούσιον οὕτω. This adverb is found after the modified adjective in Phaedr. 256 E, Rep. 500 A; so πάνυ and λίαν often, sometimes πολύ.

23-24. ἐγὼ οὖν — πείσομαι οὖν. οὖν is often repeated after a parenthesis, just as *av* may appear twice (v. Note 34. 1) or even thrice (Apol. 31 A) in the course of a long sentence. R. 266.

26. ἐπαῖσαι, "to be treated."

30-31. διάνοια and σῶμα are often thus contrasted (Rep. 371 E, 395 D, Prot. 326 B, etc.). A still more common antithesis is that of λόγος and ἔργον, which Thucydides in particular presents with wearisome persistency (cf. Rep. 396 A).

33. τῇ ἰδέᾳ, "human form" (cf. 25. 13), like εἶδος in 2. 30.

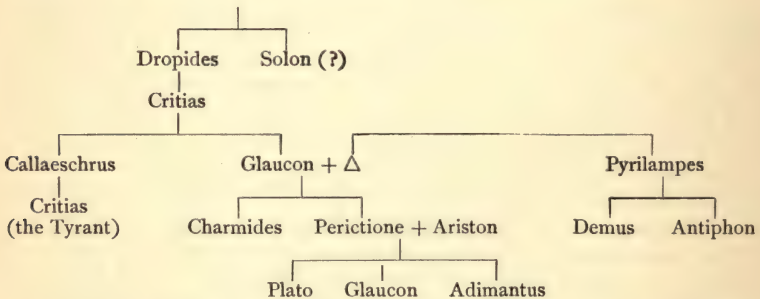
34. οὐ τὴν ἐπιφθῆν. The construction follows the analogy of φάρμακον, which often signifies *a means of obtaining*, rather than *a remedy for*; so μνήμης τε καὶ σοφίας φάρμακον εὐρέθη (Phaedr. 274 E).

6. 2. εἰς ὅσον ἡλικίας ἤκει, "considering his age."

4. πᾶσιν, dative of manner (respect). H. 780, G. 1182.

5. οὐ γὰρ οἶμαι ἄλλον οὐδένα κτλ. Two ideas are blended in this sentence, "No one can show a lineage better than his," and "No one *else* can boast of such a lineage." γεννήσειαν from γεννάω, causal of γίγνομαι. "What two families in alliance would be likely to produce a nobler and better (son)?"

8. ἡ τε γὰρ πατρῶα ὑμῖν οἰκία. This was Eupatrid on both sides; v. *Introd.* p. vii. In the following scheme it is not certain whether Solon is the brother or only the cousin of Dropides.



ὑμῖν is the dative of reference concentrated so as to include the idea of possession. R. 28.

9. Anacreon was the court poet of Hipparchus, son of Pisistratus, for some eight years (522-514 B.C.), and during his stay in Athens made many friends among the noble families. He is especially famous for his songs of wine and love. — Solon was as great a poet as he was a legislator; by his elegies he stirred his countrymen to warlike action and gave them wise counsel. It was in his youth that he wrote love songs and celebrated the praises of his friends. His poems were so highly esteemed that they were sung at

the national festivals and often quoted by the orators. Plato cites him **38. 10, 39. 6, 65. 9.**

12. Pylilampes may be the same as the friend of Pericles (Plut. Per. 13), who was famous for his peacocks. He had two sons, Demus, who was very beautiful (Ar. Vesp. 98, Gorg. 481 D), and Antiphon, who is one of the speakers in the Parmenides. Nothing is known about his embassies, but Demus received a gold cup and sixteen minas from the King (Lys. 19. 25), and this may point to a hereditary friendship in the family.

18. οὐδένα — ὑποβεβηκέναι, “inferior in no way to any of your predecessors”; v. App.

20. ἱκανῶς πέφυκας, “you are well enough equipped.”

μακάριόν σε — ἢ μήτηρ ἔτικτεν. This is imitated from such Homeric passages as Od. 3. 95, and may have become proverbial. Cf. Note 9. 16.

24. Abaris belongs to the same company as Zalmoxis, Orpheus, and the other fabulous magicians. He is said to have subsisted without food, and bearing an arrow, the token of Apollo's favor, to have come to Athens and saved all Greece from pestilence by certain sacrifices.

28. Ἀνερυθριάσας. Cf. **56. 2, 66. 5, Prot. 312 A, Euthyd. 275 D; v. Intro. p. xvi.**

30. τὸ αἰσχυνητόν, v. Note 9. 9.

οὐκ ἀγεννῶς, v. Note 13. 33.

32. ἐξάρνησθαι agrees with αὐτῷ understood, and this depends on ῥᾶδιον.

33. αὐτὸν καθ' ἑαυτοῦ λέγειν. Αὐτός is often used with the reflexive when the action is unnatural or difficult. Cf. **17. 26 αὐτῆ αὐτῆς ἀκούσεται; G. 997. 13. 12-13, however (ἀγνοοῦντα αὐτὸν ἑαυτόν), may be merely emphatic (so 18. 33, 31. 18, 38. 28) and 16. 3 for contrast with τοὺς ἄλλους.**

7. 3. εἶπον ὅτι — φαίνει, v. Note 14. 17.

5. σκεπτέον and ποιητέον are the two most common forms of the verbal in -τέος, which is frequent in Euripides, Aristophanes, Plato, and Xenophon, and is familiar in tone.

7. εἰ οὖν σοι φίλον. Formula for beginning a discussion; cf. εἰ οὖν μή τι διαφέρει (**37. 19**) or κωλύει (Prot. 310 A), and εἴ τι βούλεσθε (ib. 317 C). Cf. Note 22. 31.

τούτου γε ἕνεκα, “so far as this is concerned.” οὗτος usually refers to the second person; here τούτου means “your scruple.” ὅδε is the regular demonstrative of the first person; cf. Note 29. 21, also Soph. El. 387.

16. οὐκοῦν τούτου γε — αὐτὸ κτλ. αὐτό is not pleonastic, but repeats the demonstrative τούτο, in the same way that αὐτός replaces a noun after some words have intervened. R. 223. Cf. also Thuc. IV. 93, Xen. Cyr. I. 3. 15 πειράσομαι τῷ πάππῳ ἀγαθῶν ἰππέων κράτιστος ὢν ἰππεὺς συμμαχεῖν αὐτῷ.

26. εἴ τι λέγουσιν, "if they are right." Cf. Note 31. 34.

27. πάνυ γε, v. Note 1. 16.

28. ἐν γραμματιστοῦ, v. App. 3. 30 ἐν ἐμαντοῦ. Cf. Note 54. 23. Tr. ἐν, "with."

τὰ ὅμοια γράμματα, *i.e.* letters like the copy.

27-34. This section contains an epitome of ordinary Greek education:

1. γράμματα, consisting of writing and reading from the epic and gnostic poets. 2. Playing upon the lyre. 3. Gymnastic exercises, as here enumerated.

32. παγκρατιάζειν. The pancration was a combination of wrestling and boxing, a sort of "free fight," which lasted till one party was exhausted or admitted defeat. In the pancration the hands were bare, but in boxing (πυκτεύειν) they were covered with strips of leather studded with nails.

34. ὀξέως καὶ ταχύ. ταχύς is *swift*, ὀξύς is *quick*, implying bold, decisive action. Plato uses pairs of synonyms, not for stylistic effect, like Isocrates, but to give greater clearness of definition. Cf. 29. 23 ἐταίρω τε καὶ φίλω, 56. 5 φαῦλος καὶ ἄχρηστος, 68. 10 ἀγαπᾶν καὶ φιλεῖν (v. Note).

8. 10. κάλλιον καὶ σφόδρα μᾶλλον ἢ. Here μᾶλλον is not superfluous, but adds force to the comparison. The addition is natural when other words intervene, as here. Cf. Phaedo 79 E, ὁμοιότερόν ἐστι ψυχῇ τῷ ἀεὶ ὡσαύτως ἔχοντι μᾶλλον ἢ τῷ μή, Xen. Sym. 1. 4, but in Gorg. 487 A, αἰσχυνηροτέρω μᾶλλον τοῦ δέοντος, there is no such excuse. The pleonasm is as old as Homer, and common in Shakespeare and other early English writers. R. 166.

19. τοῦτο δρῶν. The verb is often repeated by the substitution of δρᾶω. Cf. 10. 8, 21. 26, etc. ποιέω (Ar. Plut. 524, etc.) and πράττω (Aesch. 1. 25) are less common. R. 55.

25. ἐκ τούτου τοῦ λόγου ("according to this argument"). Cf. 4. 23, Gorg. 516 D, I Alc. 116 C. Similar formulae for drawing a conclusion are ἐκ τῶν ὁμολογημένων 13. 9, Gorg. 477 C (the most common form), ἐκ τῶν (προ)εἰρημένων Phaedo 94 A, etc., and ἐκ τῶν ἐμπροσθεν I Alc. 118 A, etc.

26. τὰ ἕτερα, "one or the other."

28. εἰ δ' οὖν ὅτι μάλιστα — οὔσαι. "Or supposing that (εἰ — μάλιστα) of the nobler actions (καλλίους οὔσαι) there are as many (μηδὲν ἐλάττους) quite as quick and vehement" (Jow.). οὔσαι has to do double duty, being complementary to τυγχάνουσιν with ἐλάττους and descriptive with καλλίους; v. App.

31. μᾶλλον τι — ἡσυχιότης τις. Cf. πράττειν τι, 10. 10. The indefinite τις, like Lat. *quidam*, gently qualifies the statement, and is thus used very often in Plato; so l. 34 τῶν καλῶν τι, 13. 33, 33. 21 (v. Note).

31-34. Though the definition is here rejected as insufficient, the *κόσμοι* (cf. *κοσμίως*, 7. 22) are mentioned with the *σώφρονες* in the *Gorgias* (506 E) and *αἰδώς* is coupled with *δίκη* in the *Protagoras* (322 C D).

9. 4. *εἰς σεαυτὸν ἀποβλέψας*. Introspection is an unusual element in Platonic dialectic, although Socrates taught self-knowledge (v. Note 13. 14), to which introspection is the chief means.

πάντα συλλογισάμενος, so *Gorg.* 476 B *διασκεψάμενος εἰπέ*.

6. *εἰπέ εὖ καὶ ἀνδρείως*, so *Gorg.* 521 A *εὖ καὶ γενναίως*.

10. *αἰδώς* is *modesty*, which regards other people, while *αἰσχύνη* is *shame*, which considers one's self. The difference appears best in *Eur. Hec.* 968. Aristotle (*Eth. Nic.* 4. 9) shows that *αἰδώς* is a virtue, *αἰσχύνη* a vice; yet they are often synonymous, as here.

15. *καλῶς λέγειν*. The infinitive is not governed directly by *πιστεύεις*, but is added to make the meaning clearer; this is called the epexegetic infinitive, and is common. Cf. *εἰδέναι* 51. 25.

Ὁμήρῳ πιστεύεις; So Socrates asks *Ὁμήρον ἐπαινέτης εἶ*, *Prot.* 309 A. The quotation here is from *Od.* 17. 347; cf. 22. 20, 41. 25, 54. 24, 66. 20. The Homeric poems were an important part of every boy's education (v. Note 7. 27-34), so that Homer became as familiar to the Greek as our Bible is to us. Indeed, this constant influence on the style and thought of Greek writers is as powerful as that of King James' Version on English literature. So Plato, though he banishes Homer from his ideal state, is constrained to quote from the great epic most frequently,—in fact, more than a hundred times,—and shows great accuracy and appreciation of the meaning. Hesiod held somewhat the same position, so that *Lysis* recognizes readily the quotation selected by Socrates (66. 22; cf. 11. 30).

16. *κεχρημένῳ*, "needy."

26. *τὸ τὰ ἑαυτοῦ πράττειν* was an old and popular maxim, as appears from *Tim.* 72 A and from *Rep.* 433 A, where it is proposed as a definition of justice, but its ambiguity is a serious defect. It may mean, "Mind your own business," or "Remain in private life," or "Do your duty" (v. *Intro.* p. xvi).

27. *ὦ μισρέ*. Cf. 23. 29. Contrast 3. 29 (Note). This playful abuse appears again in *Phaedr.* 236 E, *Theag.* 124 E, and is parallel to *ὑβριστῆς* or *πανούργος εἶ* in *Sym.* 175 E. *Meno* 80 B, etc.

30. *ἧ δ' ὅς ὁ Χαρμίδης*. *ὅς* is the article with its original demonstrative force, kept also in the phrase *καὶ ὅς*. Cf. *καὶ τόν* 62. 3. *ἧ δ' ὅς* has become so absolutely a phrase that it is practically equivalent to *ἔφη* and takes *Χαρμίδης* as a fresh subject. So *ἧ δ' ὅς ἂν ἀνὴρ* *Ar. Lys.* 514. In later times its meaning was so completely obscured that grammarians gloss it by *ἔφασαν*, or even *ὦ φίλε*. In Plato it never stands first.

32. The Socratic elenchus is no respecter of persons, but seeks only the truth; cf. Prot. 348 C, Phil. 14 B, Phaedr. 275 C, also 15. 14-24.

34. ὅτι δὴ τί γε; "Because what?" sc. γίγνεται. The shift of attitude is due to a sort of self-interruption. Cf. Rep. 343 A, 449 B.

10. 6. ὑμᾶς διδάσκειν, i.e. to write your own names, too.

8. πολυπραγμαεῖν is the recognized opposite of τὸ ἑαυτοῦ πράττειν, cf. Rep. 433 A-D.

13. πράττειν δήπου τί, i.e. πράττειν τι δήπου.

16. λήκυθον καὶ στλεγγίδας. These hung from the girdle of every well-dressed Athenian youth, especially when visiting the palaestra, so that the illustration includes the entire visible costume. Cf. II Hipp. 368 B C ἃ εἶχες περὶ τὸ σῶμα — δακτύλιον — καὶ στλεγγίδα καὶ λήκυθον. Hippias, at any rate, fulfilled the conditions of our dialogue, for he had himself made everything that he wore.

18. ἐργάζεσθαι τε καὶ πράττειν. Cf. Note 11. 29.

22. Ἡνίττετο, "used symbolic language," lit. "riddles."

26. παντὸς μᾶλλον, cf. 11. 2, 20. 25, 71. 2, and πάντων μάλιστα 7. 8; tr. "surely."

31. μηδὲ τὸν λέγοντα μηδὲν εἶδέναι. In I Alc. Socrates tells Alcibiades that he is in just this predicament (113 B, etc.), and the dialogue is devoted to a proof of his statement. The Prot. and Gorg. show clearly that the great sophists were equally ignorant, although it is not put in so many words. — μηδὲ — εἶδέναι, "not even the speaker knew."

32. εἰς τὸν Κριτίαν ἀπέβλεπεν. Protagoras, too, casts a deprecatory side-glance at Hippias (Prot. 318 E).

33. ἀγωνιῶν. Cf. 63. 7. Protagoras (333 E) suffers in the same way (τετραχύνθαι τε καὶ ἀγωνιᾶν καὶ παρατετάχθαι πρὸς τὸ ἀποκρίνεσθαι), and Nicias twists and turns in his confusion (48. 22 στρέφεται ἄνω καὶ κάτω). — φιλοτίμως ἔχων, "jealous."

11. 5. ὑπέχειν λόγον, "be responsible for."

6. ὑπεκίνει αὐτὸν ἐκείνον. The nominative of αὐτός is always emphatic, the oblique cases always may be. So here, "that very man." Cf. Note 6. 33. For ὑπεκίνει, cf. 75. 32 τινὰ τῶν πρεσβυτέρων κινεῖν. Tr. "bring into the conversation."

7. ποιητής. Critias was, in fact, a dramatist himself; v. Introd. p. xv.

8. διατιθέντι. The regular idiom for reciting poetry; cf. Leg. 658 D Ῥαψῳδὸν καλῶς Ἰλιάδα — διατιθέντα.

14. συγχωρεῖς, "admit."

18. ἃ ἡρώτων. We might expect ὁ, but the plural is suggested by the general conception of the subject and the separate examples cited, rather

than by the subject itself. Cf. Phaedo 62 D *τάχ' ἂν οἴηθείη ταῦτα, φευκτέον εἶναι*. Indeed, the neuter plural is a sort of collective and not a real plural, for it takes a singular verb.

21. οὐ—ποιούντες. The participle must be causal; for if it were conditional, the negative would be μή. H. 1025, G. 1612, G M T. 832.

22. ὄρα μὴ ἐκείνον κωλύει. μὴ is construed with the subjunctive when fear is felt for the future, but with the indicative when the action is present or past. H. 888, G. 1380, G M T. 369, R. 62. Cf. 48. 30, 69. 1. *σκεψώμεθα μὴ—λανθάνει*. We prefer an indirect question with such verbs, and tr. μὴ "whether."

25-27. ὠμολόγηκα—ὠμολόγησα. Cf. 22. 6-7. The aorist is a sort of shorthand to the perfect; v. Gild. ad Pind. P. 1. 73.

27. οὐ ταῦτὸν καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν; Demosthenes uses these synonyms without any distinction in 19. 6 and 21. 41, and confounds ἐργάζεσθαι with δρᾶν in 23. 71, just as Socrates does with ποιεῖν in 10. 17. Usually, however, the difference is that πράττειν is "to be busy," "to achieve," ποιεῖν "to create," "make."

29. ἔμαθον γὰρ παρ' Ἡσιόδου. The quotation is from the "Works and Days," v. 309. Cf. 68. 3; v. Note 9. 14. Critias' use of this passage is sophistic, for all that Hesiod meant by ἔργον was agriculture, and οὐδὲν modifies ὄνειδος (v. Note 65. 9). He said, "Agriculture is no disgrace." Critias makes his words mean, "No work is disgraceful." Protagoras interprets Simonides in much the same way (Prot. 339 A D); v. Note 41. 25. It was this verse that Socrates' accusers claimed that he misinterpreted somewhat in the way which Critias here ridicules (Xen. Mem. I. 2. 56).

32. σκυτοτομοῦντι—καθημένῳ. All trades which caused the laborer to remain seated, and lose the healthy exercise so highly valued, were considered degrading to both body and soul (v. Rep. 495 D), and were called by the general term βάνανσοι ("vulgar"). Sparta went so far as to forbid its citizens to learn a trade; while, on the other hand, the Phocians and Locrians did not allow their slaves to enter business, and most of the laborers were citizens. Athens lay midway between these extremes, and, though the trades were at first generally despised and left to slaves and aliens, in the days of national disaster many citizens were forced to join this company. Shoemakers were considered especially low and degraded, and are often mentioned with contempt even by Plato himself. Cf. Rep. 456 D, Theaet. 180 D.

ταριχοπωλοῦντι. Smoked or salt fish were brought from the Black Sea, especially the Sea of Azov, from Gades (mod. Cadiz), and from Egypt.

34. ποίησιν πράξεως καὶ ἐργασίας ἄλλο. The comparative meaning of ἄλλος permits its construction with the genitive. Tr. "Doing is different

from accomplishing and working." *ἔτερος* is used in the same way; cf. 14. 34, 20. 14. Instead of the simple genitive after *ἄλλος*, we sometimes find *πλήν* (Soph. 228 A), or *παρά ε. acc.* (27. 7, Gorg. 507 A), and, of course, *ἡ* 64. 34, H. 753 g, G. 1154.

12. 1. *ποίημα* and *ποίησις* are both "doing."—3. *τὰ καλῶς — ποιούμενα ἔργα ἐκάλει*, "things well done he called 'works.'" In the next clause *τὰς τοιαύτας ποιήσεις* is simply a repetition of *τὰ — ποιούμενα*, as *ἐργασίας τε καὶ πράξεις* repeats *ἔργα* just preceding. So *οἰκεία* (5) is the same as *τὰ αὐτοῦ*, "one's own," and *ἄλλότρια* (6) is equivalent to *τὰ τῶν ἄλλων*.

7. *τὸν τὰ αὐτοῦ πράττοντα, τοῦτον*. The resumptive use of the demonstrative appears again in ll. 16–17, *τὴν τῶν ἀγαθῶν πράξιν — ταύτην λέγεις*. Cf. 44. 11.

12. Prodicus taught all branches of knowledge, but paid especial attention to synonyms, and his superfine distinctions are parodied and ridiculed in the Protagoras (337 A), where Critias appears in his company (336 D). Cf. 50. 15.

13. *τίθεσθαι*, "define."

14. *δῆλον μόνον ἐφ' ὃ τι ἂν φέρῃς κτλ.* "Only tell me what you mean by the name." Socrates often insists that a clear conception of the thing itself shall underlie the name by which it is called. Cf. Note 10. 31, Phaedr. 237 C, Gorg. 488 C D.

20. *τὸ ἐμοὶ δοκοῦν*, "what I think."

23. *σαφῶς σοι διορίζομαι*. The confidence and almost arrogant pride of Critias is characteristic of his sophistic training. Cf. 13. 25, *ὡς τὰ γράμματά φησιν καὶ ἐγώ* and Gorg. 450 C *ὀρθῶς λέγον, ὡς ἐγώ φημι*. v. Introd. p. xvi. So Gorgias (448 A) and Hippias (II. 363 D) profess to answer any question. Protagoras (318 A, 328 B) is sure of success.

24. *οὐδὲν ἴσως κωλύει — τότε γε μέντοι — θανμάζω*. This is not a partial assent, but a modest, ironic, but none the less positive, disagreement. Cf. 41. 13, I. Alc. 124 D *ἴσως, λέγω μέντοι*, v. Note 39. 2.

25, 31. *ἀγνοεῖν ὅτι σωφρονοῦσιν, τὰ δέοντα πράττει*. These topics are taken up by Xenophon in his Mem. IV. 6. 7–9, I. 2. 50, III. 9. 11, etc., and Teichmüller (II. 70) thinks our passage is intended to ridicule Xenophon's imperfect treatment. Cf. Note. 21. 1; v. Introd. p. xxviii.

31. *ὄν ἰῶτο*. Optative in a complementary clause, instead of the more usual subjunctive with *ἂν*. Cf. 59. 31, Gorg. 482 C (Gild.).

34. *τῷ ἱατρῷ*. This should properly be the accusative as the subject of *γιγνώσκειν*, but the proximity of *ἀνάγκη* changes it to the dative of reference. Cf. 22. 27, R. 183.

13. 1. *ὅταν μέλλῃ ὀνήσεσθαι ἀπὸ τοῦ ἔργου οὐ ἂν πράττη*. The sub-

junctive *πράττη* is assimilated from the indicative (*πράττει*) to the mood of the general supposition. H. 919 a, G. 1439, G M T. 563. Cf. Note 20. 34. 22. 8.

9. ἐκ τῶν ἔμπροσθεν ὁμολογημένων, viz. τὴν τῶν ἀγαθῶν πράξιν σωφροσύνην εἶναι 12. 23.

The longer and more elaborate sentences of Critias' speech (13. 8-14. 2) show his rhetorical bent; v. Introd. p. xv.

11. ἀναθείμην, "take back." A metaphor from the game of *πεσσοί* (cf. Hipparch. 229 Ε ὥσπερ πεττεύων ἐθέλω ἀναθεῖσθαι), which resembled checkers in that the pieces were all alike, and chess in that the main object of the game was to pen up the opponent's pieces. Socrates, too, was always willing to give up anything that was proved to be wrong; cf. Prot. 354 E and Gorg. 461 D, where the same verb is used; v. also Note 52. 28 μετατίθεσθαι.

οὐκ ἂν αἰσχυνθείην τότε μὴ—φάναι. μὴ is used with the infinitive to renew the negative meaning inherent in *αἰσχυνθείην*, after the analogy of verbs of denying and hindering, tr. "not ashamed to admit" (*φάναι*). οὐχ belongs to ὀρθῶς—εἰρηκέναι. H. 1029, G. 1615, G M T. 815. Cf. 17. 32.

14. γινῶθι σεαυτόν was an old maxim, which was usually a great favorite with Socrates, and indeed often identified by him with *σωφροσύνη*. Cf. Tim. 72 A, Xen. Mem. IV. 2. 24-30, etc.

17. τῶν εἰσιόντων, "to the worshippers" (lit. "those who enter").

18. δεῖν is probably another form of *δέον*, the accusative absolute participle. Cf. 20. 11, H. 973, G. 1569. If it be taken as infinitive, we may cf. Leg. 626 B, ὡς—οὐδὲν ὄφελος ὄν, —γίγνεσθαι, Rep. 383 A, where the infinitive depends on the idea of thinking implied in ὡς.

22. λέγει, then φησί in addition. This is the superfluous "says he" of English speech; cf. Xen. Oec. 4. 23, 17. 10. In the latter instance ἔφη is repeated a second time; v. Note 49. 22, R. 266 e.

26. παθεῖν, "felt."

27. These maxims were inscribed on a pillar in the vestibule of Apollo's temple at Delphi. Μηδὲν ἄγαν expresses the true Greek spirit better than any other phrase; self-restraint in morals, good taste in art, temperance in daily life, moderation in all things. Ἐγγύη, πάρα δ' ἄτη (πάρα for πάρεστι), "Give a pledge and evil awaits thee," in other words, "Beware of rash promises, be prudent."

33. σαφὲς οὐδὲν πάνυ, lit. "in no way very clear," a sort of litotes, by which we negative the opposite of what we mean, in order to make our meaning all the stronger. So 14. 14 οὐ σμικρὰν, 4. 11 οὐ—σοῦ ὀλίγος λόγος for πολὺς λόγος, 6. 30 οὐκ ἀγεννώως for θαρραλέως, 46. 19 οὐ σφόδρα, 55. 18 οὐ φαῦλος. So οὐ πάνυ ἤθελεν 7. 20, whereas (Prot. 338 E) πάνυ

οὐκ ἤθελεν ("he was very unwilling") expresses the same idea directly. οὐ πάνυ (42. 28) is used chiefly by Plato and Xenophon, and is equivalent to our slang "not much." It is ironic and modest, and only rarely (as 56. 20-21) to be taken literally. R. 139, Cope, Gorg. App.

34. ἐλέγομεν. Critias' conceit leads him to include Socrates in the judgment of error which he passes upon himself.

τούτου σοι δίδόναι λόγον, "give you a chance to speak about it."

14. 1. αὐτὸν ἑαυτόν, v. Note 6. 33.

3. σὺ μὲν ὡς φάσκοντος — προσφέρει, "you address me as if I said." ὡς ὁμολογήσοντος, "as if I would agree."

5-6. ζητῶ — διὰ τὸ μὴ αὐτὸς εἰδέναι. Cf. 15. 18, 19. 7 αἰὲ ὁμοιος, 23. 9, 24. 25, 56. 5, 63. 25. Socrates always professes ignorance; cf. Gorg. 453 A B, 455 B, 458 E, and constantly; v. Introd. p. xvi.

8. σκόπει. καὶ γὰρ σκοπῶ. Cf. Parm. 144 D ἄθρει. ἀλλ' ἀθρῶ καὶ ὀρῶ. Soph. 268 A, Gorg. 448 B Ἐρώτα. ἐρωτῶ δῆ.

13. τί ἡμῖν χρησίμη. χρήσιμος πρὸς τι is more usual, but cf. 73. 13, Rep. 382 C. εἰς and ἐπί are also found.

15. εἰ ἀποδέχει τοῦτο. So Theaet. 207 C, etc. Similarly εἴ μιν μανθάνεις Rep. 394 C. Formulae of assumption, cf. Note 18. 13.

17. ὅτι οἰκίσεις. There is no need of supplying any verb, for ὅτι is merely a *sign of quotation*, and has no influence on the construction. Cf. 7. 3 εἶπον ὅτι μοι εἰκότα φαίνει. This usage is very common in Plato (cf. 14. 17, App. 9. 26, 63. 4) and Xenophon, and also in Demosthenes and Andocides (A. J. P. V. 221). H. 928 b, G. 1477, G M T. 711. Cf. Prot. 318 C εἶποι ἂν — ὅτι πρὸς γραφικὴν.

18. ὑπὲρ τῆς σωφροσύνης. In the later orators ὑπὲρ is preferred to περὶ for the meaning "concerning," and is very common. It occurs also in Plato, but less often.

29. ἀλλ' οὐχ ἕξεις. This is a common formula for anticipating the opponent's admission. Cf. Prot. 354 D.

30. τίνος ἐστὶν ἐπιστήμη ἐκάστη, "to what does each science refer?" Cf. 17. 9.

32. πλήθους ὅπως ἔχει. Genitive of specification. This special form is found generally with ἔχειν and without the article. Cf. Gorg. 451 C πῶς ἔχει πλήθους, 470 E παιδείας ὅπως ἔχει.

15. 6. τοῦτό ἐστιν ἐκεῖνο. ἐκεῖνο is "what I said before"; it may define a relative more clearly, make an attributive or appositive clearer, or, as here, be itself explained by the following clause with asyndeton. Cf. Euthyd. 296 B, etc. The phrase appears in Aristophanes and Euripides, but not elsewhere.

11. σε πολλοῦ δεῖ, "you are far from."

13. οἶον ποιεῖς! Exclamation of disgust (cf. I. Alc. 113 E, I. Hipp. 290 D), or of disappointment (Euth'o 15 E). Cf. ποῖον 23. 26, 46. 22 (Note).

18. Socrates depends on his own convictions rather than the opinions of others (cf. Phaedo 91 A). He constantly insists on brief replies to his questions (Gorg. 448 D E, Prot. 334 D), and professes indifference whether he or his opponent is proved to be in the wrong (cf. Note 9. 32, Gorg. 458 A B). This section is a partial statement of the principles underlying Socrates' dialectic and didactic method. Cf. Note 14. 5-6; v. Introd. p. xiv.

20. τῶν ὄντων ὅπῃ ἔχει, "the facts as they are."

23. ἔα χαίρειν, "leave out of the question."

30. καὶ ἀνεπισημοσύνης. We cannot, of course, know the opposite of what we know, in the sense of fully understanding it; but since we know the *limits* of any conception that we possess, we can at least know where its opposite *begins* its territory, though we do not know its full extent. It is on this ambiguity of the word "know" that Socrates' argument rests.

34. τί τις οἶδεν καὶ οἶεται, sc. εἶδέναι.

16. 5. τὸ τρίτον τῷ σωτήρι. At the beginning of a symposium or drinking-bout, three bowls were dedicated and three libations poured, — one to the gods, one to the heroes, and one to Zeus the Saviour. Since three is a perfect number, and the full ceremony was essential, the phrase was proverbial for the complete performance of any duty (Schol.). Cf. Phileb. 66 D τὸ τρίτον τῷ σωτήρι τὸν αὐτὸν διαμαρτυράμενοι λόγον ἐπεξέλωμεν. Aes. Eum. 729 τοῦ πάντα κραίνοντος τρίτου Σωτήρος.

6. ἃ μὴ οἶδεν εἶδέναι. The subject of εἶδέναι is τινά, not αὐτόν; so 19. 27, 21. 34, etc.

11. ἄλλο τι is merely a phrase for introducing a question, and is not translated. It expects an affirmative answer and affects the whole sentence. ἄλλο here seems to stand for an unexpressed proposition present in the speaker's mind. The fuller form ἄλλο τι ἢ usually refers to some special portion of the sentence; v. Note 22. 22, R. 22. This form of question is akin to litotes; v. Note 13. 33.

22. τί δὲ ἀκοήν. It is better to take this accusative as the object of thought, the accusative of general reference, rather than to supply λέγεις, especially as δοκεῖ precedes. Cf. τί τοῦτο; 12. 29, Rep. 472 B, R. 20, 21.

31. βουλήσεις βούλεται. Cf. l. 23 ἀκοῶν ἀκούει, l. 26 αἰσθήσεις αἰσθάνονται, l. 34 φόβους φοβεῖται, 3. 14 ἀσθενείας ἧς ἀσθενοῖ, 14. 21, 21. 10-11 οἰκία οἰκουμένη and πόλις πολιτευομένη, 30. 7-8, 31. 16-17, 34. 16, 37. 4, 38. 2, 26, etc. This etymological construction is most common in the accu-

sative, but is found in all cases, with the relative and in the passive, as in the passages cited. Although just here the philosophic subject demands its use, this figure, as a rule, belongs to legal and political formulæ and to familiar speech. The epic is too dignified to admit it, and it is not abundant in history, but the dramatists and orators use it frequently, though under limits. Isocrates avoids it, but its free and varied use by Socrates is consistent with his popular style; v. *Introd.* p. xv.

17. 13. *Εἰ οὖν τι εὐροιμεν μείζον κτλ.* "If we could find something 'greater,' which is *greater* than self and *greater* than other *great things*, but not *greater* than those things (in comparison) of which the others are *greater*, then that thing, if it is greater than itself, would also be less than itself." Socrates is showing that science differs from the object of its relation, so he simply substitutes *μείζον* for *ἐπιστήμη*, and instead of *ἐπιστήμη τῶν ἄλλων ἐπιστημῶν*, we get *μείζον τῶν (ἄλλων) μειζόνων*, and *ὧν δὲ τὰλλα μείζω ἐστὶν μηδενὸς μείζον* for *ὧν αἱ ἄλλαι ἐπιστήμαί εἰσιν οὐδενὸς ἐπιστήμη*. For the argument, cf. *Rep.* 438 B.

22-24. *ὃ τι περ ἄν — αὐτοῦ ᾗν.* "Will not whatever has a nature relative to (*πρός*) self have also the nature of (the object) to which its nature was (directed)?"

28. *ὄψεται αὐτὴ ἑαυτήν*, v. Note 6. 33.

29. *οὐδὲν μὴ ποτε ἴδῃ.* The subjunctive (usually aor.) with *οὐ μὴ* is used in independent sentences to express emphatic denial. This combination of negatives cannot be explained by the ellipsis of a verb of fear (v. *Gild.* in L. and S. *οὐ μὴ*), but *οὐ* is independent (no!), while *μὴ* gives the immediate negation of the verb. Goodwin holds (*G M T. App.* II.) that *οὐ μὴ* developed from the independent subjunctive with *μὴ* (as *μὴ φαῦλον ᾗ*, "it may prove bad"). This had become practically a cautious assertion, so that the negative force of *μὴ* was held in abeyance, and in the combined form *οὐ* would be the real negative, *μὴ* merely a survival. H. 1032, G. 1360, G M T. 294.

32. *ἀπιστεῖται μὴ — σχεῖν.* The infinitive after verbs with a negative idea may take *μὴ* to renew the negation. H. 1029, G. 1615, G M T. 815.

34. *ἀδύνατον*, sc. *τὴν ἑαυτῶν δύναμιν πρὸς ἑαυτὰ σχεῖν.*

18. 2. *τοῖς μὲν — δέ τισιν.* So *ἄλλος δέ* corresponds to *ὁ μὲν* in II. 6. 147; so also *ἐνιοι δέ*.

4. *κατὰ πάντων*, "in every detail."

5. *τὴν αὐτοῦ δύναμιν — πέφυκεν ἔχειν*, "has its own nature."

8. *πιστεύω ἑμαυτῷ ἰκανὸς εἶναι.* *ἰκανός* is not attracted to the dative, because it refers to the subject of the principal verb. R. 182.

10. *εἰ ὅτι μάλιστα ἔχει*, "if it really is (possible)."

πρὶν ἂν ἐπισκέψωμαι. πρὶν takes the subj. and opt. only after negatives or their equivalents. H. 924 a, G. 1471. 2, G M T. 645-648, Gild. in L. and S.

13. *μαντεύομαι*. Cf. 69. 10, Rep. 349 A. A favorite expression for the assumption of an axiomatic truth. Cf. Note 14. 5-6.

14. ὦ παῖ Καλλιόσχρον. Cf. 29. 20, 56. 2, ὦ παῖ Ἱερωτόνιον, 59. 14, 61. 9, and often. The tone is familiar, with perhaps a touch of mock solemnity. For the parenthesis, cf. 33. 27, 36. 5, 63. 28, 67. 28, 75. 28, 76. 9, Introd. p. xv.

16. πρὸς τῷ δυνατῷ, "beside being possible."

20. Notice the humor as well as the vulgar simile (τοὺς χασμωμένους); v. Introd. p. xiv. Cf. 3. 27-30, 26. 5, 64. 8. Few authors use similes so frequently as Plato (cf. 66. 13, 71. 8, 75. 11, 25, 32, etc.), but the Socratic example often provoked protest by its vulgarity (Gorg. 491 A, I. Hipp. 288 C D).

28. αὐθις ἐπισκεψόμεθα is the formula for introducing the fuller consideration of a question.

29. τί μᾶλλον οἷόν τε εἶδέναι, *i.e.* "What use is it for increasing our knowledge of the matter?"

19. 9-10. πλεόν τι — ἐπιστήμη. "Will it be able to do more than decide that one is knowledge and the other is not?" τοσοῦτον, "this much and no more."

13-14. Ἄλλὰ — ἐπιστήμη. "One is medicine, one is statesmanship, and one is nothing but knowledge."

17. ὅτι ("that") μὲν ἐπίσταται. To this corresponds ὅ τι ("what") δὲ γινώσκει (l. 19).

27. εἶδέναι ἅ τε οἶδεν, v. Note 16. 6.

20. 1. ὡς ἀληθῶς. Cf. 22. 14, 69. 2, 72. 16. Some explain the superfluous ὡς as the adverb of the article, since τὸ ἀληθές is used adverbially, and τῇ ἀληθείᾳ appears equivalent to ὡς ἀληθῶς, as ἀληθείᾳ to ἀληθῶς; v. Note 49. 12.

9. ὅτι — ἔχει, γνώσεται τὸν ἰατρόν. Prolepsis; v. Note 4. 14.

11. δεῖν δὲ πείραν — ὄντινον. "But when he wants to discover (πείραν λαβεῖν) its nature (ἣτις ἔστιν), will he not consider the subject-matter?" δεῖν is the participle, as in 13. 18 (v. Note). δεῖν (δέον) and πλεῖν (πλέον) are peculiarly Attic. As ὄντινον is "the subject-matter," so τῷ τινῶν εἶναι is "by the nature of the subject."

19. ἣ ἰατρικός ἐστιν, "(to see) in what way he is versed in medicine."

23. ποτέροις ἐπακολουθήσαι, "to follow either one or the other." πότερος is usually interrogative, but in several places in Plato it is indefinite, and

(like *ἄτερος*) has the meaning here given (cf. 30. 26). Photius would write it *ποτερός* when thus used.

29. *οὔτε ἄλλον — ὅτιοῦν*, “nor distinguish (*διακρίναι*) any one else who knows anything at all.”

πλήν γε τὸν αὐτοῦ ὁμοτέχρον. Construction according to the idea in the speaker's mind, as if *ὁ σὺ φρων* were the subject of the sentence instead of *ἡ σωφροσύνη*; v. *Introd.* p. xv. Cf. *Notes* 29. 26, 34. 24.

34. The imperfects *ἦδει*, *ἦρχοντο* (21. 5) *ἠπιστάμεθα* (ib. 6) *ἦρχομεν* (7), *εἶχον* (9) in the relative clauses are due to the assimilating influence of the imperfects in the respective principal sentences, although all refer to present time. H. 919 b, G. 1440, G M T. 559, R. 57. Cf. *Note* 13. 2, 22. 8. *ὅτι οἶδεν* and *ὅτι οὐκ οἶδεν* are not affected, because they are not relative, but are governed by the laws of indirect discourse (*εἰδέναι ὅτι*, G M T. 663. 1).

21. 1. *ἄλλον ταῦτὸν τοῦτο πεπονθότα ἐπισκέψασθαι*, “to consider another man who has had this same experience.” Socrates considers this same question somewhat less carefully in *Xen. Mem.* IV. 2. 25 ff.; v. *Note* 12. 26.

10-11. *ἔμελλεν οἰκείσθαι* is equivalent to *ἂν ᾤκείτο*, and in the same tone is *ἐλέγομεν*, l. 15 (cf. *Sym.* 190 C *τὰ ἱερά — ἠφανίζετο*), where the imperfect expresses the unrealized future, or, from another point of view, past likelihood. H. 897, G. 1402. 3, G M T. 38, 428.

14. *τοὺς εὖ πράττοντας εὐδαίμονας εἶναι*. This conclusion is obtained through the ambiguity of *εὖ πράττειν*, which may mean “fare well” as readily as “do well.” Cf. *Gorg.* 507 C *τὸν ἀγαθὸν εὖ τε καὶ καλῶς πράττειν*, — *τὸν δ' εὖ πράττοντα — εὐδαίμονα εἶναι*, *Rep.* 354 A. Cf. *Note* 11. 27.

20. *ἣν νῦν εὐρίσκομεν σωφροσύνην*. The antecedent is often incorporated in the relative clause (H. 995, G. 1037), but it is rarer that, as here, the *subject* of the principal verb is absorbed. Cf. *Phaedo* 88 D *ὄν — ἔλεγε λόγον, νῦν εἰς ἀπιστίαν καταπέτωκε*, *Crito* 48 C.

22. 6. *ῥαδίως*, “carelessly.”

8. *ἃ μὲν ἴσασιν — ἃ δὲ μὴ ἐπίσταντο*. The latter is assimilated to the mood of the two optatives between which it stands. Cf. *Note* 20. 34.

11. *νῆ τὸν κύνα*. Cf. 64. 9. This oath, like *νῆ τὸν χῆνα*, also common in the Socratic school, seems to have been an euphemism for *νῆ τὸν Ζῆνα*, like our “by Gad,” “Je-hosh-aphat,” and the like. Cf. *Note* 2. 31.

12. *ἐνταῦθα = πρὸς τοῦτο*.

13. *προφαίνεσθαι καὶ ὅτι φοβοίμην*. Cf. the shift from indicative to optative in 5. 2-4; v. *Note*.

17. *οἶμαι ληρεῖν με*. *με* is not at all necessary, but gives emphasis. We should further expect *ἐγώ*, since the subject of the infinitive is the same as

that of the principal verb, but cf. Rep. 400 B οἶμαι δέ με ἀκηκόεσθαι, Sym. 175 E, etc.; v. Note 33. 14.

20. τὸ ἐμὸν ὄναρ alludes to the proverb, τὸ ἐμὸν ἐμοὶ λέγεις ὄναρ (Rep. 563 D), and εἴ τε διὰ κεράτων κτλ. to Od. 19. 562 ff.: "Twain are the gates of shadowy dreams, the one is fashioned of horn, the one of ivory. Such dreams as pass through the portals of sawn ivory are deceitful and bear tidings that are unfulfilled. But the dreams that come forth through the gates of polished horn bring a true issue" (tr. Butcher and Lang).

ἄκουε δὴ is a formula often, though not exclusively (Gorg. 458 E, etc.), used for introducing a myth (Gorg. 523 A, Tim. 20 D), or anything, which, like the myth, is outside the dialectic, and so appears like a revelation (ὄναρ, cf. Phaedr. 230 E, Theaet. 201 D).

22. ἄλλο τι, "surely," but ἄλλο—τι—ἦ, below (l. 27), is merely a sign of interrogation.

26. ἐκ τούτων οὕτως ἔχοντων, "In this condition of things." So Leg. 959 C. Cf. Phaedo 68 A ἀπηλλάχθαι συνόντος αὐτοῖς, "to be rid of their company." This use of concrete for abstract is a species of metonymy. R. 312.

27. ὑμέσιν is attracted to the dative by the proximity of ὑμῖν, but the more remote κινδυνεύοντας remains unchanged; v. Note 12. 34.

31. εἰ δὲ βούλοιο γε. Cf. 69. 25, I. Alc. 122 B εἰ δ' αὖ ἐθέλοις ἀποβλέψαι. R. 76.

34. τοὺς ἀλαζόνας, "the false."

23. 3. ἔπομαι, "I admit." παρεμπίπτουσαν, "interfering."

6. τοῦτο δέ. The repetition of δέ with τοῦτο gives greater force to the antithesis. Cf. 19. 13 τὸ δέ, Phaedo 78 C.

9. προσδίδαξον. Ironic humility. Cf. 41. 13; v. Introd. p. xiv.

τίνος ἐπιστημόνως, but later (l. 15) περί τινων ἐπιστημόνως. Both constructions are found, and often; v. Note 4. 11.

13. τῷ λόγῳ τῷ εὐδαίμονα εἶναι. The infinitive clause τὸ—εἶναι is very naturally attracted to the case of λόγῳ, with which it is in apposition. R. 203.

26. ποῖον πεττεντικόν. Scornful denial. Cf. Note 46. 22, Gorg. 490 D ποίων ἱματίων; I. Hipp. 285 D, Euthyd. 304 E; v. Note 15. 13. R. 319.

29. With ἦ τί and with ἦ τὸ ἀγαθόν, sc. οἶδεν.

31. τὸ ἐπιστημόνως—ποιῶν, "living scientifically was what made good fortune and happiness."

33. μᾶς οὔσης ταύτης, viz. τὸ ἐπιστημόνως ζῆν.

24. 4. τὸ εὖ γε—ἔσται, "the good and useful performance of these actions will be lost."

28. *νῦν δὲ* — *πανταχῆ γάρ*. This combination always contradicts a hypothesis contrary to fact, and resembles *ἀλλὰ γάρ*. The particle *δέ* indicates that the condition is really different from the supposed case, and *γάρ* shows that the inference must also be different. We need supply no definite words, since *δέ* alone gives the general idea (Riddell). R. 149; v. Note 33. 27.

30. *ἔθετο*, “defined”; v. Note 49. 22.

25. 3. *μεγαλοπρεπῶς*, “generously,” *i.e.* “off-hand.” 68. 11 has the more usual meaning of “magnificent,” “grandiloquent.”

6. *οἰδενὸς ὅτου*, “anything.” The omission of the copula and attraction of the antecedent to the case of the relative is not unusual with this combination of words. H. 1003, G. 1035, R. 199. Cf. *θαυμαστὸν ὅσον* 33. 18, *τοῦτον οὐ ἐπιθυμῆ* 74. 8.

7. *εὐθηκῶν*, “easily persuaded.” Cf. *ἡδὺς εἶ* Gorg. 491 E, *γλυκὺς εἶ* I. Hipp. 288 B, *χρηστὸς εἶ* Phaedr. 264 C. *εὐήθης* etymologically means the same as *χρηστός*. All these polite terms were originally ironical. So we say, “You’re a *nice* fellow.”

7-9. *ἡ ζήτησις* — *κατεγέλασεν αὐτῆς*. Cf. Prot. 361 A *δοκεῖ ἡμῶν ἡ ἄρτι ἐξοδος τῶν λόγων ὥσπερ ἄνθρωπος κατηγορεῖν τε καὶ καταγελᾶν*. This personification is especially common with *λόγος*, as 18. 26 *ὁ λόγος πρότοι*. Cf. 69. 16, 71. 14 (also 69. 8), Phaedo 76 E, 89 B. The famous personification of the laws in the Crito is perhaps the most extended. For *κατεγέλασεν*, cf. 45. 23 *μὴ ἡμῶν αὐτῆ ἡ ἀνδρεία καταγέλαση*.

11. *τὸ ἐμόν*, “as far as I am concerned.” A colloquial expression not rare in Plato. Cf. 38. 16 *τὸ μὲν ἐμόν οὐδὲν κωλύει* and Note, Prot. 338 C Gorg. 458 D. The fuller form is *τὸ ἐμὸν μέρος*.

19. After *ἐπεί*, sc. *οἶομαι*. The infinitive is not common in relative clauses in *orat. obl.* (H. 947, G. 1524, G M T. 755), but even if it were, a state of *orat. obl.* is not in existence here.

30. *ᾧσαι ἡμέραι*, “forever.” Cf. Menex. 246 B. A colloquial phrase. Cf. *ὄσημέραι* Ar. Vesp. 479, Plut. 1006, *ὄσέτη* Thes. 624.

34. *ὡς ἀκολουθήσοντος*, sc. *διαγοῦ*.

26. 1. *εἰ μὴ πειθοίμην σοι τῷ ἐπιτρόπῳ*. This is mischievous irony, for Critias’ own definitions have been demolished and his wisdom set at naught.

3. *οὔτοι!* Lat. *heus!* A familiar address, often with *σύ* (*οὔτος σύ*). It is frequent in the drama, and not rare in Plato. Cf. Sym. 172 A *ὦ Φαληρεὺς οὔτος*, 214 E *οὔτος, τί ἐν νῷ ἔχεις*.

5. *ἀλλὰ βεβουλεύεσθα*. Cf. Crito 46 A *οὐδὲ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβουλεύεσθαι*.

6. ἀνάκρισιν δώσεις. A legal formula. The ἀνάκρισις was the preliminary hearing before a magistrate, at which the accusation and the defence were received and depositions taken, to be sealed until the day of trial.

9. οὐδεὶς οἴός τε ἔσται ἐναντιοῦσθαι. A compliment to Charmides' beauty. Cf. Note 3. 22. So at the end of the Protagoras, Καλλία τῷ καλῷ χαριζόμενος.

LACHES.

27. 1. τεθέασθε τὸν ἄνδρα μαχόμενον. He had been fighting in the full armor of a hoplite, — helmet, breastplate, and shield — though his spear had a blunt head, and had given an exhibition of his skill that the spectators might engage him as an instructor in the art. This exercise was as old as Homer (Il. 23. 811), and was considered part of a liberal education, fencing-masters ranking with the sophists, who taught rhetoric, philosophy, and the like. So, in the Gorgias (456 D E), ὄπλομαχία is classed with these studies. The instruction was, indeed, not confined to skill in handling weapons, but comprised tactics and strategy, in fact the whole art of war. Cf. 31. 11–13.

2. ἐκελεύσαμεν, “invited.” So 28. 21, “advised.” κελεύω merely means that the imperative mood was used, without implying a tone of command.

5. αὐτοῖς συμβουλευήσεται, “ask their advice.”

6. οὐκ ἂν εἴποιεν, equivalent to οὐκ ἐθέλουσιν εἰπεῖν.

στοχαζόμενοι τοῦ συμβουλευομένου, “guessing at the wishes of the consultant,” since they desire to please him, but do not know just what he would like. Cf. Curt. IV. 11. 10: *Diu nemo quid sentiret ausus est dicere, incerta regis voluntate.*

7. ἄλλα — παρὰ τὴν αὐτῶν δόξαν, “at variance with their own judgment.” Cf. 30. 24, 31. 24, 32. 23, Note 11. 31, R. 165, 174.

8. With ἱκανός sc. εἶναι.

γῶναι καὶ — εἰπεῖν. These are emphasized by Thucydides (II. 60. 5) as essential requisites of a statesman, and by Plato (Gorg. 487 A) as necessary to any teacher or investigator.

ἀπλῶς, “exactly.”

9. οὕτω, “therefore,” shows that ἡγησάμενοι is causal.

παρελάβομεν κτλ, “we invited you to a consultation concerning a question which we will now explain”; v. Note 34. 23 γεγονότες ἦσαν.

11. τόδε, “as follows.”

12. πάππον. The article is often omitted with words expressing kinship. Cf. Note 57. 17. The eldest son was usually named for his grandfather, the second son often bore the name of his mother's father.

16. *γέγονεν* agrees in number with the predicate, as most frequently occurs when the subject is not expressed. Yet in Gorg. 502 C *λόγοι γίνονται τὸ λειπόμενον* no such excuse can be offered. Cf. Note 40. 23, R. 202.

16. *ποιεῖν* is construed with *ἀνεῖναι* ("allow") as well as with *βούλονται*.

νῦν δή. *δή* contrasts *νῦν* with the time of infancy, when parents take the most care, and *καὶ* lends emphasis to *ἄρχεσθαι*.

18. *ὑμῖν* depends on *ὄντας* and also on *μεμεληκέναι*.

19. *εἴπερ τιςὶν ἄλλοις*, "more than any one else."

21. *πολλάκις*, "perhaps." So used chiefly after *εἰ* and *μή*. Cf. 45. 24, Rep. 424 B *φοβουμένους — μή πολλάκις τις οἴηται*, 584 B. R. 143.

28. 1. With *ὑπομνήσοντες* and *παρακαλοῦντες* (fut., H. 423, G. 665) sc. *παρακαλέσαμεν*. Without the words between the stars (v. App.) there would be an anacoluth; v. Note 4. 16.

4. *συσσιτοῦμεν δή*. *δή*, "you know." Men who were single, or who preferred to eat with their friends rather than with their wives, organized a small club for this purpose. This arrangement was purely voluntary in Athens, but in Sparta it was established by law for all citizens.

5. *ὅπερ*, "as."

10. *ἡμέτερα αὐτῶν = ἡμῶν αὐτῶν*.

11. *ὑπαισχυνόμεθα τούσδε*, v. App. *ὑπό* qualifies the verb, "somewhat ashamed." Cf. 76. 3.

12. *εἶων τρυφᾶν*, "let us live in idleness," the opposite of *ἐπιμελεῖσθαι*. Plato merely means that they took no part in public life, for in the Meno (94 A, C) he tells us that they received an excellent education.

16. *τάχ'*, "perhaps." *ἄν* by its position often brings an important word into prominence. Cf. *ὅτι ἄν* 32. 5.

18. *ὅ τι ἄριστοι*, "as good as possible."

21. *έκέλευε*, "he urged us (again and again)," but 27. 2 *έκελεύσαμεν*, "we invited you (and you needed no second invitation)."

23. *ἅμα μὲν — ἅμα δέ*, "partly — partly."

33. *ἀληθῆ γὰρ οἶει*. *γάρ*, "certainly," a common meaning in answers. The particle meets the doubt implied in *οἶμαι*, and is characteristic of the lively interchange of thought in animated conversation. Cf. *ἀλλά* in *ἀλλὰ δέομαι* 33. 25 and *ἀλλὰ καὶ τούτων* 30. 20, 40. 34; also 29. 10 *Σωκράτης γὰρ ὅδε*, where *γάρ* indicates surprise, "really," so 33. 32, 34. 33.

ὡς, causal. Cf. 30. 1.

29. 2. *σχεδόν τι*. Cf. 39. 34, etc., *οὐ πάντ τι* 42. 28. *τι* thus limits the force of adverbs, as *τις* often modifies adjectives.

4. *ὀλιγῶρος — διατίθεσθαι = ὀλιγορεῖσθαι τε καὶ ἀμελεῖσθαι*. These words explain *ταῦτα*.

7. The deme Alopece could number three distinguished sons, — Aristides, Socrates, and Thucydides the statesman.

8. ἐνταῦθα, *i.e.* in the palaestra; v. Note 1. 4, and Introd. p. xi.

15. Damon was the most famous music teacher of his time, and had among his pupils Pericles and Socrates, both of whom were also his intimate friends.

18. οἱ ἡλικοί ἐγώ, "people of my age." A condensed expression for οἱ τηλικούτοι ἡλικός ἐγώ εἰμι.

21. τῶδε refers to the speaker, a demonstrative of the *first person*, as often in tragedy. Here it is used playfully. Cf. Note 7. 9.

συμβουλευῆσαι without reference to time, but συμβουλεύειν with emphasis on its duration.

22. δίκαιος εἶ, "it is just that you should."

23. ἐταίρω τε καὶ φίλω; v. Note 7. 34.

24. πρὶν—διενεχθῆναι, "without ever having quarrelled with me." Cf. Xen. Anab. IV. 3. 12. Omit πρότερον in translation.

25. περιφέρει, "comes back to me."

26. μειράκια—διαλεγόμενοι. A construction according to sense rather than form. Cf. Theaet. 146 B τῶν μειρακίων τινά, where, however, BT have τι. Cf. Note 34. 24.

29. ὄδε, the person present. οὗτος refers to the relative clause preceding.

32. ὀρθοῖς, "you do credit to." For the repetition in ὀρθοῦντα—ὀρθή, v. Note 4. 34, and cf. ἔπαινος—ἐπαινεῖ—ἐπαινοῦσιν in 30. 7-9.

33. οἰκεία τὰ σὰ ἡμῖν, "you will be intimate with us."

30. 3. Δηλίον. This was a sanctuary of Apollo, which lay in territory disputed by the Athenians and the Boeotians, and here in 424 B.C. the former sustained a serious defeat. On Socrates' behavior on this occasion, cf. Apol. 28 E, and Sym. 221 A. "He and Laches were retreating, as the troops were in flight, and there you might see him just as he is in the streets of Athens, calmly contemplating enemies as well as friends, and making very intelligible to anybody that whoever attacks him will be likely to meet with a stout resistance. I particularly observed how superior he was to Laches in presence of mind" (tr. Jowett).

5. Notice the shift of tense and meaning in ἦν—ἔπεσε.

ἔπεσε—πτῶμα; v. Note 16. 31.

8. καὶ εἰς ταῦτα, "even in this respect" (with ἐπαινεῖ). καὶ σὺ, "you also." σε—αὐτόν = σεαυτόν.

11-13. Cf. Rep. 328 D μὴ οὖν ἄλλως ποιεῖ, ἀλλὰ—σύνησθι κτλ.

11. ἀνεγνωρίσαμεν ἀλλήλους, "we found one another out" (Jow.).

12. σύνησθι (σύνειμι).

15. ὅπως ἂν διασώζητε. ὅπως and ὡς take ἂν in final clauses, because they were originally relative particles, and the sentence was governed by the laws of conditional relatives. H. 882, G. 1367, G M T. 325. Cf. A. J. P. IV. 422.

ἡμεῖς, you and the boys. τὴν ἡμετέραν, Lysimachus and Sophroniscus.

17. τί φατε; τί δοκεῖ; τὸ μάθημα κτλ. The rapid succession of questions adds vivacity to the dialogue.

22. νεώτερον. Yet he was nearly fifty at this time.

23. τῶνδε, masc.; τούτων, neut. with ἀπειρότερον, or masc. repeating τῶνδε.

24. παρά; v. Note 11. 34.

26. πότερος, "one or the other"; v. Note 20. 23.

29. καὶ γάρ is correlated with καὶ ἄμα in l. 32. Cf. 36. 14.

ἄλλοι = ἐν ἄλλοις ἔργοις.

31. βέλτιον ἴσχειν, "to be better."

οὐδενὸς — φαυλότερον, "it is inferior to none of the exercises."

34. οὗ γὰρ ἀγῶνος κτλ. "In the sport in which we take part and under the conditions to which it is subject, only those are trained who are trained in the implements of war."

31. 7. οὗ τᾶν. Crasis for οὗ τοι ἂν.

8. οὐδὲν ἂν πάθοι. πάσχειν τι is a common euphemism for death.

9. αὐτῇ, i.e. τῇ τῶν ὅπλων ἐπιστήμῃ.

12. ταῦτα λαβῶν refers to the clause just before, and τούτων (in τὰ τούτων ἐχόμενα) to πᾶν τὸ περὶ τὰς στρατηγίας.

14. τὰ τούτων ἐχόμενα, "which are connected with these."

16. ὧν καθηγῆσαιτ' ἂν, "of which this art would be the beginning."

18. αὐτὸν αὐτοῦ, "than he was before." Cf. Prot. 350 A οἱ ἐπιστήμονες τῶν μὴ ἐπισταμένων θαρραλωτέροί εἰσιν, καὶ αὐτοὶ ἑαυτῶν, ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν, where the last two clauses explain the meaning of αὐτοὶ ἑαυτῶν; v. Note 6. 33.

20. ὅτι καὶ εὐσχημονέστερον, sc. ἂν ποιήσειεν.

24. παρὰ ταῦτα; v. Note 27. 7.

27. ὄτουσιν, from ὅτισσιν.

30. ἔστιν, emphatic.

31. οἱ ὑπισχνόμενοι = οἱ διδάσκοντες. ἐπαγγέλλεσθαι is similarly used. Cf. 36. 11.

32. τί καὶ δέοι. καί, "also."

34. εἰ τί ἦν. τι is emphatic "(good for) anything." Cf. 7. 26, 33. 9, 47. 20, 53. 22 οἰομένῳ τι εἶναι, 54. 17, Apol. 41 E εἰς ἀνδοκῶσί τι εἶναι μηδὲν ὄντες.

Λακεδαιμονίους. The article is not necessary with the name of a people in the plural. R. 36. Laches was well acquainted with Spartan customs; v. Introd. p. xviii.

32. 5. ὅτι ἄν and ἐκείνοις ἄν; v. Note 28. 16.

6. τιμηθείς is conditional.

7. ὡςπερ γε καὶ τραγωδίας ποιητής. In Athens alone were original tragedies presented, although other cities had large and beautiful theatres, and poets came from all directions to display their talent in the literary center of Greece.

10. ἐπιδεικνύμενος — ἐπιδείκνυσιν; v. App.

τοῖσδε, i.e. the Athenians; v. Note 29. 29.

11. εἰκότως. Often placed, like δικαίως, at the end of a sentence as an afterthought, and usually followed by an explanatory clause. Cf. Apol. 32 B ἐβούλεσθε ἀθρόους κρίνειν, παρανόμως, ὡς — ἔδοξε, Dem. 21. 43.

12. τὴν μὲν Λακεδαίμονα. Sparta rigorously excluded all foreign influence and culture, in marked contrast to the Athenian policy (cf. Thuc. II. 39), so that Laches' argument is fallacious.

12-13. ἄβατον ἱερόν and ἄκρω ποδί ("with the tips of their toes") are proverbial expressions (cf. Isoc. Hel. 58 ἄβατον τοῖς πονηροῖς ὡςπερ ἱερόν, Cic. Coel. 28 *extremis, ut dicitur, digitis*); v. Note 2. 17.

17. οὐ πᾶν ὀλίγοις. Litotes; v. Note 13. 33.

18. ἐν αὐτῷ τῷ ἔργῳ. The same as ἐν τῇ μάχῃ αὐτῇ 31. 3, though here intended, in its literal meaning, to suggest a contrast with the boastful professions of these artists. Laches is preëminently a practical man, and is glad to appeal to facts, though his story does not really prove the uselessness of ὄπλομαχία.

19. αὐτόθεν, "on the spot," "immediately." Cf. Gorg. 470 E.

ὡςπερ ἐπίτηδες, imitated by Cicero in De Orat. I. 20. 91 *quasi dedita opera*, etc.

20. ἐπίτηδες — ἐπιτηδευσάντων. A sort of pun or play on words (v. Note 38. 12), which is accentuated by the position at the beginning and end. Cf. Note 34. 4.

τὰ ὄπλιτικά, the plural with a tone of contempt, "the tricks of fencing."

23. παρὰ τοὺς ἄλλους, "more than the rest." Cf. Note 11. 34.

δεδυστυχήκασιν. Equivalent to the pres. tense. H. 849, G. 1263.

24. ἐπεὶ καί, "so for example."

25. ἐπιδεικνύμενον is ironical of course, as throughout the story. Cf. 33. 9, 42. 1, 46. 23, 48. 20, 53. 17, 30; v. Note 23. 9.

26. ἐν τῇ ἀληθείᾳ = ἐν τῷ ἔργῳ. ἐν τ. ἀ. ὡς ἀληθῶς. For the pleonasm, cf. Phaedo 66 C ὡς ἀληθῶς τῷ ὄντι.

28. ἐπεβάτευε. He must have been a volunteer, for the marines (ἐπιβάται) were usually drawn from the lowest class of Athenian citizens (Thuc. VI. 43).

Notice the accumulated imperfects from l. 28 to 33. 3, showing the gradual progress of the narrative.

29. δορυδρέπανον, "halbert," a spear (δόρυ) with a sickle-shaped (δρέπανον) point at the side near the head. A weapon like this was sometimes used to cut the rigging of the enemy's vessel.

33. 2. For the repetition of ναῦς, v. Note 4. 34.

3. ἐφίει, v. App.

4. ἀντελάβετο, "it held fast." τοῦ δόρατος, "the shaft."

7, 8. ἐκ τῆς τριήρους ὀλκάδος for ἐν τῇ τριήρει ὀλκάδι. The preposition ἐκ is suggested by the idea of motion in ἦν ("arose") and ὀρῶντες. Similarly εἰς is often found in passages where movement is only implied by the context, not expressed by the verb. Cf. Phaedo 116 A ἀνίστατο εἰς οἴκημά τι ὡς λουσόμενος.

9. ἐκεῖνο, v. App.

ἴσως. Polite, but at the same time ironical. Cf. 42. 1, 48. 34.

εἴη ἄν τι; v. Note 31. 34.

10. δ' οὖν, "at any rate."

This adventure may have occurred during Laches' expedition to Sicily in 427 B.C., when the Athenians undertook to aid the people of Leontini. Cf. Thuc. III. 90, 103, 115.

14. οἶοιτο αὐτὸν ἐπίστασθαι. The insertion of the reflexive as subject of the infinitive is more rare in Greek than its omission in Latin. Cf. Note 22. 17.

16. φυλαττόμενος, "watched."

17. ἴσχειν depends on δοκεῖ, though the nearer γένοιτο remains unaffected. In the first clause δοκεῖ is used parenthetically (cf. οἶμαι 34. 7), in the second it asserts its rights. Cf. R. 284.

18. θαυμαστὸν ὅσον was originally an ellipsis for θαυμαστὸν ὅσον ἐστίν, but is here combined to form a temporary compound, and stands in apposition or agreement with τι. Tr. "in some wonderful way"; v. Note 3. 27.

21. τοιαύτη τις. τις makes τοιαύτη definite and specific. Cf. Notes 8. 31, 49. 20.

22. ὅπερ ἐξ ἀρχῆς ἔλεγον. Cf. l. 11 ὃ οὖν καὶ ἐξ ἀρχῆς εἶπον, 34. 21 ὃ ἐγὼ ἄρτι ἔλεγον, 37. 15, 53. 33. Similarly χρὴ τόνδε μὴ ἀφίεναι. Cf. 30. 1 μὴ ἀφίεσθαι γὰρ τὰνδρός, 36. 21 μὴ ἀφίεσθαι, 53. 33 μὴ ἀφίεναι; v. Note 4. 33.

26. ἔτι τοῦ διακρινούντος. ἔτι modifies δεῖν, and is out of place as in Crat. 399 A ἔτι τήμερον σοφώτερος, or γὰρ in πρὸς γὰρ ὑμᾶς 27. 4. This is called hyperbaton. R. 293, 295; v. Note 47. 2.

δοκεῖ— ἡ βουλή. This use of a definite subject with δεῖ is quite rare (cf. Polit. 277 D), though it is common enough with δεῖται.

27. νῦν δέ introduces εὖ ἔχει, as the punctuation shows, but often, as in 54. 14, it forms a close union with γάρ, and, like ἀλλὰ γάρ, implies an ellipsis of some such thought as "it is not so." Cf. Apol. 38 B νῦν δὲ οὐ γάρ ἐστιν. A close parallel to the parenthesis in the present passage is found in Il. 12. 326, where ἴομεν takes up the νῦν δέ, with which the sentence began, after an interruption of several verses; v. Note 24. 28, where Riddell's explanation of νῦν δέ— γάρ is given.

28. τὴν ἐναντίαν, sc. ψῆφον, as σύμψηφος shows.

30. τί δέ indicates surprise and disagreement. Cf. 35. 23, Note 16. 22.

32. τί γὰρ ἂν τις καὶ ποιῶ. Cf. Phaedo 61 E. τις stands here for the speaker himself, as in Il. 1. 287 ὃ δ' ἀνὴρ ἐθέλει πᾶσι σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.

34. 1. For the repetition of κἂν— ἂν, cf. 31. 7-8, 32. 5-6, 33. 16, 17 40. 4-5, 60. 13, 62. 4, 74. 10-11, etc.; v. Note 5. 23, R. 266 d.

ὑπό, not "by," but "under (the guidance of)."

4. οὖσιν, concessive; so ἐνὶ ὄντι in l. 12.

αὐτῶ— ἡμῖν. The first and last word afford a sharp contrast. Cf. Note 32. 20.

6. ἴσως, v. Note 39. 2.

9. πῶς γὰρ οὐ; γάρ often expresses surprise. Cf. l. 33; v. Note 28. 33.

13. ἡ περὶ σμικροῦ οἴεσθε. Cf. Rep. 344 D ἡ σμικρὸν οἶε κτλ. Tr. περὶ σμικροῦ κινδυνεύειν, "have a small matter at stake."

16. οἶκος— οἰκήσεται; v. Note 16. 31.

24. γεγονότες ἦσαν. This periphrastic form of the pluperfect foreshadows the modern use of auxiliary verbs in forming the tenses. Cf. μισοῦντες γίνονται Leg. 908 B. Similarly the aor. part. is used with ἔχω in tragedy (λύσας ἔχω), and μέλλω with the inf. takes the place of the future, as in l. 8 and 27. 10.

αὐτοῦ τούτου. The neuter pronoun here refers to a feminine noun (ἀγωνία), the natural gender taking precedence of the grammatical. Cf. 3. 3, 35. 21, 39. 4, 40. 23; also Rep. 526 C, where αὐτὸ τοῦτο refers to γεωμετρία, I. Alc. 115 D. Cf. Note 29. 26.

26. οὐκοῦν ἔτι πρότερον, sc. ἐσκοποῦμεν ἂν.

τίνος ὄντος τούτου. The participle is often used with the interrogative, where we expect the indicative. Cf. 42. 25. The case is due to τούτου above.

28. πῶς λέγεις is an indication that Plato regarded the subject as difficult. Cf. πῶς φεύγων, 41. 23. In 40. 6 Socrates explains an obscure point of his own accord.

31. *σκεπτόμεθα*. This form is almost unknown in Attic, *σκοπέω* being used in the present system. Cobet ascribes its (rare) occurrence in Plato to the influence of Homer.

33. *οὐ γάρ*; v. Note 1. 7.

35. 1. *φαρμάκου*, "ointment."

2. *πρὸς ὀφθαλμούς*. Parts of the body may dispense with the article. *τίς του*. Both pronouns are indefinite, the first enclitic receiving its accent from the second; so *τίς τι* in l. 10.

6. *προσοιστέον* (*προσφέρω*).

οὐκοῦν ἐνὶ λόγῳ marks the conclusion of the inductive process.

11. *ἐσκόπει*. The imperfect is employed, because the preceding gradual process of investigation is still present to the mind.

12. *περὶ τοῦ ὁ κτλ*. Plato is the only Attic prose writer that freely uses an article to introduce a relative clause. The dependent sentence is equivalent to a substantive, and the construction is similar to the articular infinitive with subject and object. R. 30.

14. *τὸν σύμβουλον* is object, not subject.

τεχνικός, "an expert."

21. *τοῦτο θεραπεύσαι*. *τοῦτο* refers to *ψυχῆς*, and *τούτου*, just below, to *ψυχῆς θεραπείαν*; v. Note 34. 24.

27. *ἐν καὶ πλείω*. With numbers, *καὶ* often means "or."

28. *ἀληθῆ λέγεις* is so stereotyped a phrase that it is practically a compound verb, and so takes a singular object, *τοῦτο*, though *ἀληθῆ* is plural. Cf. Dem. 7. 43, where the Mss. have *ἀληθῆ μὲν*, "surely," like *μὴν*, with which it was originally identical.

32. *εἰ μὲν φαμεν ἔχειν*, sc. *ἐπιδειξαι*. *ἔχειν*, "can" (Tatham). Most editors sc. *διδασκάλους*, but this does not make as good sense.

36. 2. *οὐ φησι*, "denies." Cf. 37. 7.

5. To *εἰ μὲν* in 35. 32 corresponds *εἰ δὲ μηδὲν κτλ*, while *ἢ εἴ τις* — *γεγόνασιν* is a parenthesis.

7. *αἰτίαν ἔχειν* is the passive of *αἰτιᾶσθαι*.

9. *ἐπιθυμῶ* gets from *ἐκ νέου ἀρξάμενος* (= *πάλαι*) the force of a perfect.

10. *σοφισταῖς*. The sophists were the earliest teachers in Greece who received pay for their instruction; they devoted themselves to all branches, especially rhetoric and philosophy. For various reasons they later gained a bad name, which they did not at first have, and which many of them did not deserve.

11. *ἐπηγγέλλοντο κτλ*. Cf. Prot. 318 A, where Protagoras says: "You will return home a better man . . . every day than you were before," and

319 A, when Socrates asks if he promises to make men good citizens, *Αὐτὸ — τοῦτὸ ἐστὶν τὸ ἐπάγγελμα ὃ ἐπαγγέλλομαι.*

20. *ἐθαύμασα.* Dramatic aorist of sudden action. The use of the aorist, however, where the present might be expected, is not uncommon with verbs of emotion, especially in the tragic poets. Cf. Leg. 686 D *καὶ αὐτὸς ἐμαντοῦ νῦν δὴ καταγέλασα*; GMT. 60.

22. *παρακελεύομαι ἀντιδέομαι*, which the speaker had forgotten in the meantime. Cf. Note 43. 14, 49. 22.

23. *παρακελεύομαί σοι — λέγοντα.* The nearness to *ἐρωτᾶν* and the distance from *σοι* prevented the participle from agreeing with its pronoun. This looseness of concord is common enough in Plato. Cf. Note 4. 16, 20. 30, etc.

λέγοντα, ὅτι. *ὅτι* is merely a sign of quotation; v. Note 7. 3.

27. *σὺ — εἶπετον.* The dual is due to the intervening vocatives. Cf. Euthyd. 283 B *εἶπέ μοι, ἔφη, ὦ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι.* The inclusion of more than one person in the address was an afterthought.

τίνι δῆ. *δῆ* lends a tone of impatience to the question.

δεινοτάτω, “especially skilled.”

συγγεγόνατον, the regular word for “receive instruction,” but here with the broader meaning, “converse with.” Cf. 29. 17 *συνδιατρίβειν*, Theaet. 142 C *συγγεγόμενος τε καὶ διαλεχθεῖς*; v. Note 50. 15.

30. *ἄλλοι* is, in sense at least, in apposition (not agreement) with *ὁμότεχνοι.*

32. *δώροις* for the sophists, *χάρισιν* for friends.

ἀμφοτέρα, adv.

34. *γεγονότε* (dual, sc. *ἐστόν*, but *δότε*, plu.). This shift of form, which appears early, shows that the dual was slowly dying. In fact, it received an artificial revival in the works of Xenophon and Plato.

37. 3. *μὴ οὐκ ἐν τῷ Καρί.* The Carians were the first people to serve as mercenary soldiers, and being less highly esteemed than the citizens, were often put in the most dangerous position during a battle. Furthermore, so many slaves came from Caria that Carian, like Thracian, became a synonym for slave, and consequently a term of reproach. Indeed, so bad was their reputation that they were classed with Cretans and Cappadocians as *τρία Κάππα κάκιστα.* Here, as in our proverb (*ἐν Καρὶ τὸν κίνδυνον*), alliteration, which has great influence in all folklore utterances, seems to have played an important part. *Κάρ*, then, in this passage means “a worthless fellow”; v. Note 2. 17.

ὁ κίνδυνος κινδυνεύηται. This verb is regularly followed by *ἐν.* Cf. Rep. 424 C. Tr. “make a dangerous experiment.”

5. ἀτεχνῶς; v. Note 2. 16.

τὸ λεγόμενον is parenthetic and ἡ κεραμεία is the subject of συμβαίνη. For the proverb, cf. Gorg. 514 E τὸ λεγόμενον δὴ τοῦτο ἐν τῷ πίθῳ τὴν κεραμείαν ἐπιχειρεῖν μαθεῖν. The πίθος was the largest kind of earthen jar, and to begin to learn the potter's art by attempting the most difficult piece of work would be labor wasted. Tr. ἐν πίθῳ — γιγνομένη, "to begin pottery with the wine-jar." Ceramic art was then at its height in Athens, and its products were exported to all parts of the Greek world.

7. οὐ φατε, "deny." Cf. 36. 2.

12. δίδοναι λόγον. Here, "answer," but in 38. 1, "give account." αὐτοὺς χρὴ γινώσκειν, "you must decide for yourselves."

18. ὀλίγου, "almost"; v. Note 61. 3.

ἡλικίαν ἔχουσι, "are old enough." A temporary compound, hence no article.

19. εἰ οὖν μήτι διαφέρει; v. Note 7. 7.

25. ἀλλ' ἢ, "except."

26. ἐν τοῖς δημότοις. When Athens became the head of the Attic state, the townships or demes were allowed to retain jurisdiction over matters of local interest. Each deme held assemblies, not only to elect its officers and to revise the list of its members, but also to celebrate its peculiar religious festivals, which it had preserved from ancient times.

38. 1. ἐμπέση, "is driven." Cf. Phil. 19 A οὐκ εἰς φαῦλόν γε ἐρώτημα — περιεγαγὼν ἡμᾶς ἐμβέβληκε Σωκράτης. The dialectic power of the philosopher was irresistible, and is compared to a hunter's net, from which none can escape.

2. βίον βεβίωκεν; v. Note 16. 31.

4. ἐγώ. The emphatic pronoun implies "though others may not like it, I do." So the speaker continues, χαίρω γάρ.

5. τῷδε and τούτου refer to the same person; v. Note 30. 23.

10. τὸν ταῦτα μὴ φεύγοντα. ταῦτα is the testing just mentioned.

κατὰ τὸ τοῦ Σόλωνος. An allusion to the famous line, γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος, quoted more closely in 39. 7.

11. ἔωσπερ ἂν ζῆ. Cf. Apol. 29 D ἔωσπερ ἂν ἐμπνέω ("breathe"), οὐ μὴ παύσωμαι φιλοσοφῶν.

αὐτό, "of itself," "alone."

12. ἄηθες — ἀηδές. A pun like πατέρα — πατρίδα in 30. 2-3 (cf. 32. 19-20), or Πανσανίου πανσαμένου Sym. 185 C, or ὁμότροπός τε καὶ ὁμότροφος Phaedo 83 D. Cf. Notes I. 20, 45. 21-23, 47. 21, R. 323; v. Introd. p. xv.

16. τὸ ἐμόν, "as far as I am concerned." Cf. τὰ σὰ and τὰ ἡμέτερα 29. 34. These phrases usually designate the person and all his belongings,

though in 39. 18 τὰ ὑμέτερα and 46. 7, 51. 15 τὰ ἡμέτερα mean little more than ὑμεῖς and ἡμεῖς. In l. 19. τὸ ἐμόν is "my feelings."

20. οὐχ ἀπλοῦν. Laches plays on the meaning of the word, the first ἀπλοῦν being "simple" ("straightforward") as in Aesch. Fr. 173 ἀπλᾶ γάρ ἐστι τῆς ἀληθείας ἔπη, while the second is "simple" in the sense of "single" (undivided).

26. μουσικός. Plato often uses this word in the sense of "symmetrically cultured and refined, both intellectually and morally."

ἀρμονίαν, "mode," or "scale." τῷ ὄντι, "really."

28. ἤρμωσμένους εὖ. Cf. Rep. 412 A μουσικώτατον καὶ εὐαρμωστότατον; tr. "well tuned."

αὐτὸς αὐτοῦ; v. Note 6. 33.

τοῖς λόγοις is dat. of respect (H. 780, G. 1182), while πρὸς τὰ ἔργα follows σύμφωνον. For the thought, cf. Hdt. III. 157 τοῖσι ἔπεισι τὰ ἔργα παρεχόμενον ὁμοῖα; tr. "so that his words are in harmony with his deeds."

29. ἀτεχνῶς; v. Note 2. 16.

δωριστί. Plato carefully distinguishes the ethical effects of these four modes in Rep. 399 A, and Aristotle agrees with him in commending the Dorian. This was distinctively Greek, for the others were mainly of Asiatic origin. The Phrygian was inspiring and exciting, the Ionian and Lydian were weak and effeminate, but the Dorian was firm and manly. The theory of Socrates regarding the Dorian mode is satirized by Aristophanes, Eq. 990 ff.

39. 2. ὡς ἔοικε is really ironical, for there is no doubt in the speaker's mind. Cf. Phaedo 61 B ἄπειμι δέ, ὡς ἔοικε, τήμερον, when the time of Socrates' death had already been announced to him. So l. 18, 45. 13, and ἴσως l. 32, 42. 1, 48. 34, 52. 22. Similarly in guarded, though real assent, as ἔοικε 31. 32, 45. 8, ἴσως 34. 6, φαίνονται 44. 34, 53. 14, and often; v. Note 12. 24.

τῶν ἔργων refers to his military achievements mentioned in 30. 3.

3. ἀξίον ὄντα λόγων καλῶν, "such that we might expect noble words from him."

4. τοῦτο, *i.e.* λόγοι καλοί; v. Note 35. 22.

συμβούλομαι (*not* συμβουλεύομαι) is said with reference to 38. 16; tr. "I share his wishes."

8. συγχωρεῖτω, *i.e.* Solon.

11. τῶν τοιούτων, *i.e.* such apparent defects.

οὕτω σὺ παρ' ἐμοὶ διάκεισαι, "such has been my opinion of you" (Jow.).

15. ἔδωκας — διδόναί — δώσειν. The repetition is characteristic of conversational style; v. Note 4. 34.

18. μὴ οὐχ; v. Note 13. 11.

19. *συμβουλευεῖν καὶ συσκοπεῖν*. Their willingness to give advice was shown 30. 26–39. 16, and to join the investigation 37. 31–39. 16. Lysimachus asks Socrates to represent Melesias and himself in the proposed discussion, and speak in their stead. By this action the dialogue is left entirely in the hands of the principal interlocutors.

25. οὐ πᾶν; v. Note 13. 33.

26. ὑμᾶς αὐτούς = ἀλλήλους.

32. ἴσως; v. Note 39. 2.

34. σχεδόν τι; v. Note 29. 2.

μᾶλλον ἐξ ἀρχῆς, *i.e.* more thorough and philosophical.

40. 12. σχολῇ ἂν σύμβουλοι κτλ. Cf. Rep. 354 C.

19. ταῖς ψυχαῖς makes the relation of ἀρετή to τοῖς νιέσιν more specific. This joining of the part affected with the person who is the object of the action (σχῆμα καθ' ὅλον καὶ μέρος) is common in the poets, but very rare in prose. Cf. Il. 14. 151 Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστῳ καρδίῃ.

23. ὁ τί ποτε τυγχάνει ὄν. The participle ὄν agrees with the predicate ὁ τι instead of the subject ἀρετή understood. Cf. Rep. 354 C τὸ δίκαιον—εἶσομαι εἴτε ἀρετή τις οὐσα τυγχάνει; v. Note 27. 16.

τούτου refers to ὅπως ἂν—κτῆσαιτο.

27. μέντοι, “it is true.” Cf. 46. 16, 47. 5.

28. εἴπομεν τί ἐστίν. Exact definition is the chief aim of the Socratic dialectic, and is usually reached by the inductive process, which leads from concrete examples to general truths. Cf. Introd. p. xiv.

30. τοίνυν does not here draw a conclusion, but merely continues the argument.

περὶ ὅλης ἀρετῆς. The names of virtues and vices may stand without an article.

31. μέρους. The Protagoras, which, like the Republic and Meno, treats περὶ ὅλης ἀρετῆς, distinguishes (349 B C) five virtues as *parts* of virtue itself,—Temperance, Courage, Justice, Wisdom, Piety; v. 50. 31. Four of these appear in Aesch. Sept. 610, and only four are found in the Republic, Piety being absent. See, however, Introd. p. xxviii.

34. Ἄλλ'; v. Note 28. 33 γάρ.

41. 7. καθ' ὅσον οἶόν τε, since, as Plato maintains in his later dialogues, natural aptitude and tendency must be considered.

8. πειρῶ, imperat. mid.

11. ἐν τῇ τάξει μένων. The soldier speaks from his experience of the phalanx, where it was essential to keep each line of soldiers firm and unbroken that the enemy might be crushed by the united attack. So the poet Tyrtæus urges the Spartans, μάχεσθε παρ' ἀλλήλοισι μένοντες.

13. ἐγὼ αἴτιος; v. Note 23. 9.

14. τὸ σὲ ἀποκρίνασθαι. αἴτιος also takes the simple infinitive, as 42. 8-9, or the genitive of the articular infinitive.

πον, equivalent to οἶμαι.

17. καὶ γὰρ ἐγώ; v. Note 28. 33. The answer, "Not you alone," suggested by Laches' remark, "I, at least, agree," is here suppressed.

24. Σκύθαι. The same was told of the Parthians. Cf. Hor. Od. I. 19. 10 *Scythas et versis animosum equis Parthum* and 35. 9 *Te profugi Scythae*. Their descendants, the Cossacks, have preserved this manner of fighting.

25. Ὀμηρός που. Il. 5. 223, 8. 108. μῆστωρ φόβου, applied at different times to Aeneas, Hector, Diomed, and Patroclus, was explained by the ancients as "creator of flight," but is here interpreted by Plato as "skilled in flight"; the meaning which μῆστωρ bears in other combinations, as μῆστωρ ἀντήσ. Plato abounds in these rather far-fetched arguments from Homer, and is perhaps parodying the practice of the subtle sophists, who paid much attention to interpretation of the poets; v. Notes 11. 30, 65. 9-10.

32. τὸ τῶν Σκυθῶν, "as far as the Scythians are concerned."

Laches' answer shows that he misses the dialectic bearing of the Homeric example.

42. 1. ἴσως; v. Note 39. 2.

2. Πλαταιαῖς; v. App.

τοῖς γερροφόροις. The γέρρα were shields made of wicker-work, and covered with leather, which were sometimes stuck in the ground to form a sort of breastwork, behind which the bowmen took their stand (v. Hdt. IX. 61).

3-5. The present (imperf.) infinitives show the progress of the action, the aorist its result.

17. The sentence is so long that Socrates forgets the participle βουλόμενος, with which he began, and with εἰσὶ γὰρ breaks off abruptly, leaving the sentence without any finite verb; v. Introd. p. xv. Cf. Notes I. 32, 4. 16, 36. 27, 49. 16, App. 39. 25.

28. οὐ πάνν τι and σχεδόν τι (I. 32); v. Note 29. 3.

32. σχεδόν τι, "in fact it may be said that." καὶ αὐτὸ κεκτῆμεθα, where we should expect καὶ ὄ. This free construction is very common in Plato.

οὐ καὶ πέρι. The antecedent of οὐδ is something like ἐν παντί, as may be inferred from the context. καὶ has here a depreciatory force.

43. 3. ταχυτήτα belongs to the agent, τάχος to the action.

ὀνομάζεις, "define."

7. Ὀρθῶς γε σὺ λέγων. Cf. 4. 10, 11. 17, Rep. 474 A καλῶς γ'—ἐγὼ ποιῶν.

9. ἐν ᾗπασι οἷς. With οἷς, sc. ἐν from the antecedent ᾗπασι. R. 190.

12. τὸ διὰ πάντων πεφυκός, "the universal character that pervades all" (Jow.). Cf. Meno 74 A τὴν μίαν, ἣ διὰ πάντων ἐστίν. Lit. "what is found in all cases."

14. τοῖνυν has here almost the same meaning as μέντοι.

ἔμοιγε φαίνεται with ὡς ἐγῶμαι is pleonastic. Cf. 49. 22 and Notes 36. 22, 74. 25.

44. 21. ἔμοιγε δοκεῖ shows that Laches yields the point unwillingly, yet he must admit that the wise man is not guided by constancy alone.

25. εἰς φρέαρ καταβαίνοντες. Doubtless to clean the well, or to find lost objects. The same example is used Prot. 350 A.

29. εἶπερ οἰοιτό γε οὕτως shows that Socrates does not agree with Laches, for it is only on the basis of Nicias' definition (52. 25) that we can appreciate the nobility of self-sacrifice, which looks beyond the present danger to the higher good.

45. 6. πάλιν, "on the contrary."

ὃ λέγομεν, "our principle" or "proposition."

19. βούλει (cf. 46. 2) is parenthetical, like δοκεῖ and οἶμαι; v. Note 48. 9, G M T. 288.

21-23. καρτερεῖν — καρτερήσωμεν, ἀνδρεία — ἀνδρείως. A playful application of abstract terms; v. Note 38. 12.

καταγελάσῃ. A not uncommon personification. Cf. Notes 25. 9, 51. 34.

24. πολλάκις; v. Note 27. 21.

33. κυνηγέτην and 46. 5 χεημαζομένοις are both favorite metaphors in Plato. So in Rep. 432 B Socrates tells Glaucon to stand beside the bush and watch lest justice escape (cf. διέφυγεν), and in Phil. 29 B says that he is deluged with perplexity (cf. ἀποροῦσι).

46. 2. βούλει; v. Note 45. 19.

5. χεημαζομένοις — ἀποροῦσι. Plato often explains his metaphors by adding a simpler expression of the same idea. Cf. Gorg. 447 A κατόπιν ἑορτῆς ἦκομεν καὶ ὑστεροῦμεν, Prot. 314 A κυβεύς τε καὶ κινδυνεύς.

7. τὰ ἡμέτερα; v. Note 38. 16.

10. Δοκεῖτε τοῖνυν κτλ. More fully, λέξω τοῖνυν ἃ νοῶ· δοκεῖτε γάρ μοι.

16. μέντοι; v. Note 40. 27.

19. καὶ οὐ σφόδρα. We say "but," where the Greek said καὶ. For οὐ σφόδρα, cf. Note 13. 33 οὐ πάνν.

20. σοφίαν τινά. Here not one of the virtues, but equivalent to ἐπιστήμη.

22. ποῖαν σοφίαν; Laches puts this question ironically, as a decided rejection of the definition (cf. Gorg. 490 E ποῖα ὑποδήματα; φλυαρεῖς ἔχων; v. Note 23. 26), but Socrates chooses to take it literally.

26. ἢ γε ἀλληλική. Ironical. Such illustrations from professions and trades are very characteristic of Socrates. Cf. 23. 26, also 35. 1, 40. 13, 44. 4, 47. 13, 51. 29 (all from medicine), 35. 6 (from horse-training), Xen. Mem. I. 2. 37; v. Introd. p. xiv.

33. ταύτην stands alone, with τὴν ἐπιστήμην in apposition. This definition agrees with that given by Socrates in Xen. Mem. IV. 6. 11. Cf. Prot. 360 D.

34. θαρραλέων here means what inspires confidence, "safe." Cf. 51. 10.

47. 2. πρὸς τί belongs to βλέψας. Such hyperbaton is not rare in conversation. R. 289; v. Note 33. 26.

3. πρὸς ὃ τι. In repeating a question the indirect interrogative takes the place of the direct. Cf. Euthyph. 2 C EΥ. τίνα γραφήν σε γέγραπται; ΣΩ. ἦντινα; οὐκ ἀγεννή, Ar. Thes. 203 EΥΡ. πῶς; ΑΓ. ὅπως; δοκῶν κτλ.

5. οὐ μέντοι, "he does deny it, to be sure."

7. οὐκ, "No!" rejecting Socrates' proposition.

11. ἐπεὶ, "for." αὐτίκα, "for example," is regularly used to introduce an illustration. Cf. Prot. 359 E. Vergil uses *continuo* in the same way, Georg. I. 356. R. 143.

21. καὶ γὰρ λέγει γέ τι. Again a play on words. Socrates used λέγει τι as meaning, "speak wisely" (cf. 53. 4), the opposite of οὐδὲν λέγειν (cf. l. 11), "talk nonsense," but Laches repeats the phrase in its literal sense. Cf. Notes 38. 12, 46. 23.

48. 1. τοῦτο — γινώσκειν, "this knowledge."

7-10. Laches' ridicule is here especially effective, for we know from Thucydides (VII. 50. 4) that the superstitious Nicias relied far too much on soothsayers; v. Note 51. 34, Introd. p. xix.

9. οἷε is parenthetic and without influence on the construction; v. App. Cf. οἶμαι 2. 13, 34. 7, 39. 33, 42. 22, δοκεῖ 33. 13, 54. 16, βούλει 45. 19, 46. 2.

20. εἰ μὴ εἰ, "unless perhaps." Ironical.

22. ἄνω καὶ κάτω, we say "hither and thither." Cf. Ion. 541 E παντοδαπὸς γίγναι στρεφόμενος ἄνω καὶ κάτω, Note 10. 33.

25-27. λέγειν — λόγοι — λόγον — λόγοις; v. Notes 4. 34, 39. 15.

26. εἶχεν ἄν τινα λόγον, "there would be some reason."

29. Οὐδέν answers τί in Laches' question.

34. ἴσως; v. Note 33. 9.

πυθάνεσθαι, πυθάνον — πέπυσμαι. The threefold repetition of the same verb shows the weariness and disgust of the speaker, and with πύστις Socrates mockingly takes up the refrain. The latter word is used nowhere else by Plato.

49. 8. οὐ παντὸς ἀνδρός is perhaps taken from the proverb, οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἔσθ' ὁ πλοῦς.

ὁπότε γε is causal, but is also conditional, as μή shows. R. 143.

12. κατὰ τὴν παροιμίαν. The full form of the proverb is κὰν κύνων κὰν ὕς γνοίη, and indicates what is easy and simple; v. App.

τῶ ὄντι, like ὡς ἀληθῶς (50. 12), often applies a simile, poetical citation, or proverb to the case in point. Cf. 38. 27, Gorg. 492 E, etc., Note 2. 17.

15. τὴν Κρομμυωνίαν ὕν. This fierce sow ravaged the plain of Κρομμυών in southern Megaris, until it was killed by the Athenian hero, Theseus.

16. The position of οὐ παίζων leads us to expect a contrasted participle in the next clause, but the sentence continues with the same construction as λέγω. Cf. Apol. 21 E, Note 4. 17.

17. τῶ ταῦτα λέγοντι, dat. dependent on ἀναγκαῖον, though properly the subject of the infinitive. R. 183.

20. ἢ τινα κάπρον. τινα here makes κάπρον more specific, with a reference to ὕς above, and so distinguishes it from the rest of the list; it also shows the indecision of the speaker (v. Aesch. Ag. 55). Cf. Note 33. 21.

21. ὁμοίως λέοντα—πεφυκέναι, "that a lion and a stag or a bull and a monkey are equally brave."

22. φάναί is superfluous, but serves to repeat συγχωρεῖν. φημί often appears in this resumptive office. Cf. Sym. 175 D καὶ εἰπεῖν ὅτι Εὐδ' ἀν ἔχοι, φάναί. R. 266 e; v. Notes 13. 23, 36. 22.

τιθέμενον, "defining." Cf. 24. 30.

27. μηδὲ ἀνδρεία, "also not brave."

30. ἀλλ' ἄφοβον is in contrast to τὸ μὴ φοβούμενον, not to οὐ—ἀνδρεία καλῶ.

34. προμηθείας is a characteristic addition in the mouth of the over-cautious Nicias; v. Introd. p. xix.

50. 6. κοσμεῖ refers to 48. 28.

9. Lamachus was associated with Nicias on the Sicilian expedition, in order that the prudence of the latter and the fiery energy of the former might react on each other to the benefit of the army. Unfortunately, Lamachus was killed soon after reaching Sicily, and the dilatory tactics of Nicias ruined the undertaking; v. Plut. Alc. 18, Thuc. VI. 49, 101. Aristophanes puns on the warlike fury of Lamachus in Ach. 1071 ἰὸ πόνου τε καὶ μάχαι καὶ Λάμαχοι.

12. The people of Αἰξωνή (cf. 56. 25) were notorious for their love of slander; and since Laches was actually from this deme, he fears lest the proverb be applied (ὡς ἀληθῶς; v. Note 49. 12) to him.

15. Δάμων; v. Note 29. 15.

Plato often cites Prodicus when he wishes to distinguish related conceptions; v. Note 12. 12.

πλησιάζει, "attends instruction," like *συνεῖναι*; v. Note 36. 27.

18. σοφιστῆ ἢ τὰ τοιαῦτα κτλ. A sneer at Nicias.

19. ἀνδρὶ ὃν ἡ πόλις κτλ. Laches repays Nicias for his mock (?) politeness in l. 9. The latter's silence is consistent with his mild disposition.

22. ὅποι βλέπων — τίθησιν, "what he meant when he defined this." Cf. 47. 2.

51. 3. καὶ ἄλλ' ἅττα; v. Note 40. 31.

6. ἔχε, "stop!" shows that an important point has been reached. Cf. Prot. 349 E.

10. ἂ μὴ δέος. μὴ, because the sentence is abstract and universal. H. 1021, G. 1428, 1430, G M T. 518, 520.

12. δέος — προσδοκίαν. So Prot. 358 D προσδοκίαν τινὰ λέγω κακοῦ τούτου.

16. μέλλοντα is forced out of the attributive position to give greater force to the antithesis, κακὰ — τὰ μὴ κακά.

21. τὸ τρίτον, "a third point."

25. εἰδέναι; v. Note 9. 15.

28. εἰς ἅπαντας, with ἐφορᾶ ("includes").

34. οἶται personifies στρατηγία; v. Note 45. 23.

ἀλλὰ ἄρχειν. Poetry (Il. 12. 195-264) and history (Anab. V. 6. 28 ff.) furnish many illustrations of this principle, but Nicias seems not to have applied it to his own conduct; v. Note 48. 7, Introd. p. xix.

52. 25. κατὰ τὸν σὸν λόγον refers to the definition of ἀνδρεία as ἐπιστήμη τῶν δεινῶν καὶ θαρραλέων, with the further explanation of δεινὰ as μέλλοντα κακά.

27. καὶ πάντως ἐχόντων, "without reference to time" (Jow.).

28. μετατίθεσθαι is a figure borrowed from the game of πεσσοί (v. Note 13. 11), which is used in a more extended manner in Rep. 334 E.

31. δαιμόνιε gives a slight suggestion of blame; v. Note 3. 29. Cf. Il. 2. 190 and 200.

53. 1. ᾧ γε μόνῳ προσήκει — τὰ μὴ, "who alone is fitted to distinguish carefully things dangerous and safe." προσομιλεῖν, "to behave toward them."

4. λέγειν τι; v. Note 47. 20.

16. μεγάλην ἐλπίδα εἶχον. The raillery hits Socrates as well as Nicias. Cf. 50. 14.

18. εὖ γε. Ironical.

οὐδὲν πρᾶγμα, "no matter," "of no consequence." So Gorg. 447 B.

21. οὐδὲν ἔτι διοίσει (διαφέρω), "make no difference."

23. οὐδὲν πρὸς αὐτὸν βλέπειν κτλ. This familiar weakness of mankind

is well illustrated by Aesop's fable of the two wallets (359), whose moral reads: οἱ ἄνθρωποι τὰ μὲν ἐξ αὐτῶν κακὰ οὐχ ὀρῶσι, τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς θεῶνται.

25. ἐπικειῶς, "sufficient."

27. οἶει, here, "think it *right*."

30. σοφὸς γὰρ—εἶ. Ironical.

54. 3. Νικήρατον, the son of Nicias mentioned 29. 14.

9. συμπροθυμήσει, "help."

16. δοκεῖ has no influence on the construction. Cf. 33. 13, Note 45. 19.

14. νῦν δ' ὁμοίως γάρ; v. Note 33. 27.

17. ἄν τι δόξω συμβουλευεῖν; v. Note 31. 34.

18. ἔκφορος λόγου, "traitor," "tell-tale." A proverbial expression, as appears from Ar. Thes. 472 αὐταῖ ("alone") γάρ ἐσμεν, κοῦδεμί' ἔκφορος λόγου.

23. εἰς διδασκάλων, "to school." The gen. depends on the idea of locality conveyed by the preposition (Gild.). Cf. 7. 28, 60. 24.

24. τὸν Ὅμηρον, Od. 17. 347. Cf. 9. 14.

προβάλλεσθαι, "offer as defence," a military term.

25. κεχρημένῳ, "needy."

32. τὸ δὲ νῦν εἶναι; v. Note 62. 17.

34. εἰάν θεὸς ἐθέλῃ. Usually θέλῃ in this phrase; v. App. 13. 34. For the devout tone, cf. the close of the Apol. and Crito, also Apol. 40 A-C.

LYSIS.

55. 1. ἐξ Ἀκαδημίας εὐθὺν Λυκείου; v. Introd. p. vii. The Lyceum, afterwards so closely associated with the peripatetic instruction of Aristotle, was a gymnasium named from the neighboring shrine of Apollo Λύκειος, and was a favorite resort of Socrates. Cf. Euth'o I A, Sym. 223 D.

8. οὐ παραβαλεῖς is equivalent to a command. The future is more imperative than the present would be; v. Note 63. 15. Cf. Ar. Av. 1212 οὐ λέγεις. Probably παραβάλλω is a nautical metaphor, "come alongside." Cf. Rep. 556 C.

10. παρὰ τίνας τοὺς ὑμᾶς = τίνες εἰσὶν οὗτοι, οὓς λέγεις ὑμᾶς. Cf. Gorg. 521 A, Phil. 11 A. The article adds clearness.

16. καλῶς γε ποιῶντες; v. Note 4. 12. Tr. "you are very kind."

18. οὐ φαῦλος; v. Note 13. 33.

20. ἐπὶ τῷ. τῷ is better taken as masculine, "whom shall I see?"

56. 2. ἡρυσθρίασεν; v. Note 6. 28.

ὦ παῖ Ἱερωνύμου; v. Note 18. 14.

4. εἶ πορευόμενος. A sort of periphrasis, though εἶ is emphatic. This

usage, which emphasizes by its fullness of expression the progress of the action, was considered provincial and vulgar. Cf. A. J. P. IV. 302.

5. φαῦλος καὶ ἄχρηστος; v. Notes 7. 34, 14. 5, 6.
 6. γῶνοι ἐρώντα. Cf. Sym. 212 B αὐτὸς τιμῶ τὰ ἐρωτικά καὶ διαφερόντως ἄσκῳ, Mem. II. 6. 28 διὰ τὸ ἐρωτικὸς εἶναι, Xen. Sym. III. 10.
 8. ἀστεῖον, "amusing," "charming" (*lit.* "town-bred").
 10. παραταθήσεται, "worn out."
 11. ἐκκεκώφωκε, "deafened."
 12. εὐμαρία, "opportunity."
 14. καταλογάδην, "in prose."
 16. καταντλεῖν "to deluge with." Cf. Rep. 344 D ὡσπερ βαλανεύς ("bathmaster") καταντλήσας κατὰ τῶν ὤτων.
 27. νεανικόν, "high-spirited," "generous." Cf. Rep. 425 C, 491 E.
 29. πρὸς αὐτόν = τὰ παιδικά. Cf. Phaedr. 239 A, Phaedo 73 D, etc.
 30. σταθμᾶ, "Do you attach any weight?"
 33. συγγράφειν, "write prose." Cf. Sym. 177 B, where καταλογάδην is added.

ληρεῖ, "talk nonsense."

57. 5. διατεθρύληται "talked deaf." Cf. Rep. 358 C.

11. πλούτους. Plural of stateliness, though with the thought of each successive fortune. Cf. I. Alc. 122 B.

13. κέλης, "a race-horse," ridden by a jockey.

14. κρονικώτερα, "more absurd"; v. Note 74. 21, Ar. Plut. 582.

18. ἀρχηγέτου. The tutelary hero, from whom all the members of the deme were supposed to derive their origin, but who really took his name from the deme itself.

δήμον without the article, since a repetition of τοῦ would not be euphonic. Plato never repeats the article in such cases. Cf. Note 27. 12.

ἄπερ αἱ γράϊαι ᾄδουσι. It is well known that in all countries the old women preserve most faithfully the traditions of the past. Cf. Rep. 350 E ταῖς γρανσι ταῖς τοὺς μύθους λεγούσαις, Gorg. 527 A, Theaet. 176 B.

25. ἔλγς. Figure from hunting, so διαφύγη and θηρευτής in A. Cf. Phaedr. 253 C.

31. τὸ μέλλον. Prolepsis; v. Note 4. 14.

58. 1. δυσαλώτεροι. τοσοῦτῳ is omitted. Cf. Apol. 30 A, Gorg. 458 A.

2. ἀνασοβοῖ. A word imitating the sound, like our "shoo."

4. κηλεῖν, "to charm," "soothe."

6. ὅπως μὴ — ποιήσεις. Cf. 63. 22; v. App. 5. 17.

15. ἐπιδείξει, "give a specimen" (teach a truth), but mid. "make a display," as the sophists did. Cf. App. 32. 10, Apol. 40 A, etc.

16-24. Notice that Hippothales, who has hitherto answered briefly, becomes talkative when there is a prospect of seeing his beloved (Schm.).

19. Ἑρμαῖα. As Hermes was the god of athletic exercises, his festival was celebrated in the palaestra. A law of Solon forbade the presence of adults, but this appears to have become a dead letter.

25. προσῆ, *i.e.* προσῆα, impf. first sing. of πρόσειμι.

29. ἀστραγαλίζοντας. The ἀστράγαλοι were knuckle-bones, often used by boys and girls in their natural state, and tossed on the hand like our jackstones, but more frequently they were smoothed on four sides, marked 1, 3, 6, 4, and played like dice. Four ἀστράγαλοι were thrown from the hand, or from a box, and the thirty-five possible combinations bore the names of gods, heroes, and kings, or had some conventional value. The best throw (Ἀφροδίτη or Κῶφος) was made when each die came up differently, the worst (κύων) when all were alike. The rules for real (cubical) dice were slightly different; v. Harp. Class. Dict.

κεκοσμημένους, *i.e.* with clean, white clothes.

31. ἡρτίαζον. Guessing at "odd and even," a favorite game for boys in all countries, the *morra*, which the Italians play with such passion, men as well as boys. Cf. Lat. *par impar ludere*, Suet. Aug. 71.

φορμίσκων, "small baskets."

Pater (Plato and Platonism, 114) praises the beautiful picture here presented, and compares it for lifelike charm to the "Beggar Boys" of Murillo.

34. ἐστεφανωμένους. The Greeks wore wreaths of leaves and flowers on all religious and festal occasions. Lysis had doubtless participated in the sacrifice.

τὸ καλὸς εἶναι is equivalent to ὅτι καλὸς ἦν, τὸ εἶναι being accusative after ἀκοῦσαι. For ἄξιος ἀκοῦσαι, cf. Rep. 496 A.

59. 11. ἐπηλυγισάμενος, "using them as a screen."

15. Ἀμφισβητοῦμεν. "We occasion dispute about this point."

16. γενναιότερος, perhaps "the nobler in character" (not in birth).

18. Ἐγελασάτην; v. App. 6. 6.

20. κοινὰ τὰ φίλων. A Pythagorean proverb. Cf. Rep. 424 A, Phaedr. 279 C, etc.; v. Note 2. 17.

25. παιδοτρίβην, "the trainer," teacher of gymnastics. His duties are defined in Gorg. 452 B.

60. 13. κἄν - ἄν. Cf. 62. 4, 74. 10, 11; v. Note 5. 24.

28. For the ethical dative αὐτῇ, cf. Rep. 343 A, Soph. 229 E.

30. The σπάθη and κερκίς were the wooden blade and comb used in the upright loom for packing the threads of the woof, so as to make the web close.

33. Ἡράκλεις; v. Note 2. 31.

ἀντὶ τίνος. "For what reason?" The causal use of ἀντί is poetic and rare. Ast cites no cases in Plato.

61. 1. ὀλίγον, "almost." Cf. 37. 18, 63. 4. The full phrase is ὀλίγον δεῖ. Cf. πολλοῦ δεῖς 56. 23, παντὸς δεῖοι 68. 12.

9. Μὴ οὐ τοῦτό σε κωλύῃ. Cf. 72. 30. A form of cautious negation very common in Plato, where the idea of fear is present to the mind, but is not expressed by any verb. H. 867, G. 1350, G M T. 265.

18, 19. ἐπιτείνειν, ἀνείνειν, ψῆλαι, κρούειν, "tighten," "loosen," "play on the strings with the fingers," "strike them with the plectron" (a gold or silver rod used for the purpose).

21. διακωλύουσιν, κωλύουσιν; v. Note 4. 34.

22. ὦ ἄριστε; v. Note 3. 29.

24. αὐτοῦ, i.e. "your former self."

33. Ἀσίας, i.e. what we call Asia Minor (so Xen. Cyr. I. 1. 4, Hell. IV. 8. 27), though also used in the larger sense of the whole continent, or of the Persian empire.

34. ζωμόν, "broth."

62. 3. καὶ τόν; v. Note 9. 30.

4. δραξάμενοι, "taking a handful."

9. ἐμπάσαι κτλ., "put in a pinch of ashes."

12. ἐκείνων. For the use of ἐκείνος for αὐτός, cf. Phaedo 106 B, Prot. 311 D.

17. ἐκὼν εἶναι. To our idiom the infinitive here seems superfluous. It is practically confined to negative sentences. H. 956 a, G. 1535, G M T. 780. Cf. Note 68. 22. It is probably a locative form, meaning "in fact," "really," and limiting ἐκὼν. Cf. A. J. P. X. 381.

63. 4. ὄτι; v. Note 7. 3.

5-6. ταπεινῶντα, συστέλλοντα, χαννοῦντα, διαθρύπτοντα, "humbling," "reducing," "puffing up," "pampering."

7. ἀγωνιῶντα; v. Note 10. 33.

9. ἀνέλαβοι ἐμαυτόν. The reflexive is more common than the middle voice, when the subject acts directly on itself. Cf. Gorg. 464 C ἐαυτὴν διανείμασα. H. 812 b, G. 1242. 1. It usually implies that the action is unnatural.

13. σμικρόν, "in a low tone."

15. ἐρεῖς. Future for imperative. Cf. Note 55. 8, Ar. Eq. 483-485, G. 1265. This is really more forcible, since a quiet assertion of the future carries more weight than a request. Cf. A. J. P. XIII. 37.

15. πάντως; v. Note 3. 4.

18. ἀγερῆσθαι, sc. πειρώ.

22. ὅπως ἐπικουρήσεις; v. App. 5. 17.

28. οὐχ ὄρας; v. Note 18. 14. On parenthesis, cf. 67. 28, 75. 28, 76. 9.

32. ἐστιᾶσθον, *lit.* "feasting." Cf. Rep. 354 A, 571 D, etc.

64. 8. For the Athenian fondness for pet animals, cf. Ar. Av. 1290 ff., Leg. 789 B. ὄρνυγα and ἀλεκτρούνα are added unexpectedly to give a comic effect, which is heightened by the mock earnest *ναὶ μὰ Δία* and the use of Socrates' favorite *νῆ τὸν κύνα* (v. Note 22. 11) just after the mention of dogs.

65. 3-4. οὐκ ἄρα ἐστὶν φίλον — οὐδὲν μὴ ἀντιφιλοῦν. If the sentence had been positive, it would have read *ἔστιν φίλον — μὴ ἀντιφιλοῦν*, but since it is negative, οὐκ is added to both copula and participle. The participle is less common than the infinitive in this construction. *μὴ οὐ* implies resistance to pressure. Cf. G. 1617 b, G M T. 818, Gild. in L. and S., A. J. P. VII. 169.

9-10. Socrates wrests the meaning of this verse to suit his purpose. Cf. Note 11. 29. He takes *φίλοι* as predicate to all the substantives, whereas it is attributive and modifies only *παῖδες*, just as the other adjectives govern their nouns. The quotation is from Solon (23 B'gk); v. Notes 6. 9, 41. 25.

9. μώνυχες, "with undivided hoof."

66. 5. ἤρρυθρίασεν; v. Note 6. 28. He blushes because he said that Socrates had made a mistake.

9. ἐκείνον, *i.e.* Lysis.

φιλοσοφία. Here with its etymological meaning, "love of knowledge" (cf. 65. 6, 70. 26), manifested by his close attention.

11. ἐπλανώμεθα. Cf. Rep. 484 B.

13. ὥσπερ ὁδός; v. Note 18. 20.

14-15. τοὺς ποιητὰς — ὥσπερ πατέρες τῆς σοφίας. Cf. Tim. 28 C τὸν — ποιητὴν καὶ πατέρα τοῦδε τοῦ παντός. The verse in l. 20 is from Od. 17. 218.

22. τοῖς τῶν σοφωτάτων συγγράμμασιν. This probably refers to Anaxagoras, whose works were entitled *περὶ φύσεως*, *περὶ τοῦ ὄλου*. Socrates in the Phaedo (97 B) remarks that he has heard selections read from one of the books of Anaxagoras.

23. τὸ ὅμοιον τῷ ὁμοίῳ is an old proverb. Cf. Prot. 337 D, Gorg. 510 B ὄνπερ οἱ παλαιοὶ τε καὶ σοφοὶ λέγουσιν.

27. οὐ συνίεμεν, "We do not understand," therefore we answer, "perhaps," ἴσως.

67. 2. ἐμπλήκτους καὶ ἀσταθμήτους, "capricious and unstable."

27. τὴν ἀρχήν, "at all."

29. αὐτῶν, "of each other." So *ἑαυτοῦς* l. 31. This use of the reflexive instead of the reciprocal is found when the parties concerned belong to the

same class, and so are, in a measure, identical. Suidas, Ἐαυτοὺς ἀντὶ τοῦ ἀλλήλους οἱ Ἀττικοὶ λέγουσιν. H. 686 b, G. 996. Ἀλλήλους is more ornamental, and appears more in the earlier and later periods of the language.

33. ποτέ του ἤκουσα λέγοντος. This is thought to mean Heraclitus and his school. The poetical quotation is from Hes. Works 25; v. Note 11. 29.

68. 10. ἀγαπᾶν καὶ φιλεῖν. Cf. 73. 16-17, 69. 32; v. Note 7. 34. φιλεῖν is the general word for love, ἀγαπᾶν is love based upon reflection and reason, "esteem." Cf. the famous distinction in Jno. 21. 15-17, and see commentators on the passage.

22. ὡς γε οὕτως ἀκούσαι. The infinitive is used absolutely here, as in the very common ὡς ἔπος εἰπεῖν ("in a word") and in ἐκὼν εἶναι; v. Note 62. 17, G M T. 778.

69. 1. μὴ ἔτι μᾶλλον ἡμᾶς λανθάνει; v. Note 11. 22.

2. ὡς ἀληθῶς; v. Note 20. 1.

5. εἰλιγγῶ, "I am dizzy"; v. Note 3. 22. Often printed ἰλιγγῶ.

8. διολισθαίνει, "slips through." For the personification, v. Note 25. 9.

10. ἀπομαντευόμενος; v. Note 18. 13.

18. τοιούτου οἶον αὐτό ἐστιν, i.e. μήτε ἀγαθὸν μήτε κακόν.

24. καλῶς ὑφηγεῖται, "lead on the right path."

70. 1. οὐ ἔχει; v. Note 3. 14.

4. τὸ παρόν, "the added quality." Cf. κακοῦ παρουσίαν, just above.

6. ἀλεῖψαι, "anoint."

9. ψιμνθίω, "white lead," much affected as a cosmetic. Plin. N. H. XXXIV. 54 tells of its use in whitening the skin.

25. ἦν is the so-called "philosophic imperfect." G M T. 40. It here looks back to 69. 18, which sets the time referred to.

26. τοὺς ἤδη σοφοὺς μηκέτι φιλοσοφεῖν, cf. Sym. 204 A.

28. οὕτως refers to κατὰ τινα τρόπον in l. 18.

71. 4. βαβαί; v. Note 2. 31.

12. ὄναρ πεπλουτηκέαι. A proverbial expression, like our "build castles in the air." Cf. Theaet. 208 B.

14. ὥσπερ ἀνθρώποις; v. Notes 18. 20, 25. 9.

17. ἔνεκά του καὶ διὰ τι. Here ἔνεκα is the object to be gained (cf. Sym. 185 B), διὰ the existing cause, or motive.

23. ἔνεκα ὑγείας. ἔνεκα usually follows its noun.

34. τοῦ φίλου τὸ φίλον τοῦ φίλου φίλον; v. Note 4. 33.

72. 18. ἀντὶ πάντων τῶν ἄλλων χρημάτων. πρό or παρά is more usually employed to express comparison, but cf. Gorg. 526 E, Phaedr. 232 A. For the sentiment, cf. 34. 15.

21. κόνειον, "hemlock." The poison usually administered to Greek

criminals, that by which Socrates himself was executed. The plant, *Conium maculatum*, grows wild all over Europe, is 3 to 6 feet high, and has small white flowers in umbels. The alkaloid poison is obtained from the fruit and leaves, and produces death by paralysis of the vital organs.

23. Ἄρ' οὖν τότε οὐδέν κτλ. "But he does not therefore value an earthen vessel more than his son, nor yet three measures of wine?" οὐδέν is a stronger equivalent of οὐ and is correlative to οὐδέ. Most editors take οὐδέν as the object of ποιείται with κύλικα and κοτύλας in apposition, but the other way is simpler.

27. ἐπὶ τοῖς ἕνεκά του, "the means to an end"; ἐπ' ἐκείνω, "for that object."

73. 1. ῥήματι "improperly," *i.e.* in a *word* only, not in fact. Cf. Phaedo 102 B οὐχ, ὡς τοῖς ῥήμασι λέγεται, οὕτω καὶ τὸ ἀληθές ἔχειν.

13. οὐδὲν ἂν ἡμῖν χρήσιμον εἴη; v. Note 14. 13.

74. 8. τούτου οὐ. Inverse attraction; v. Note 25. 6.

21. ὕθλος, "nonsense."

ποίημα Κρόνω. Κρόνος had become a contemptuous epithet in Athenian slang, "old fool." Cf. Euthyd. 287 B; so κρονικός (57. 14) means "old-fashioned and stupid."

25, 26. ὡς ἔοικεν and ὡς φαίνεται are redundant. Cf. 43. 14, Phil. 32 C, Ar. Plut. 826 δῆλον ὅτι τῶν χρηστῶν τις, ὡς ἔοικας, εἶ. ἔοικε is neither subjective (δοκεῖν) nor objective (φαίνεσθαι), but midway between, though nearer δοκεῖν. Phaedr. 261 D illustrates the difference.

33. ὁ δὲ Δύσις ἐσίγησεν, since he is reminded that he is himself an ἐρώμενος.

75. 3. Hippothales' reason for happiness is probably the conviction that he is a γνήσιος ἔραστής.

26. ἀναπεμπάσασθαι, "to count over, sum up."

32. ὥσπερ δαίμονες. δαίμονες are gods of lower rank, such as departed heroes, genii, etc. The word has no bad meaning in the classical period, but is here employed to indicate a sudden and startling interruption.

76. 3. ὑποβαρβαρίζοντες, "speaking somewhat (ὑπό) broken Greek." Cf. Note 28. 11. The slaves were usually taken from wild tribes in the North, from Thessaly, Thrace, and Scythia.

8. γέρων. As Socrates was born about 469 B.C., this allusion puts the imaginary date of the dialogue later than 409.

10. Notice the presence of ὁ φίλος, the subject of the dialogue in the closing sentence. So δικαιοτάτου at the end of the Phaedo and σοφιστήν at the close of the Sophistes. Cf. Apol., Ion., Pol., Crito, Gorg.

APPENDIX.

I. MANUSCRIPTS AND EDITIONS.

A. PRINCIPAL MANUSCRIPTS.

1st Class. — B. Bodleianus, or Clarkianus, of the ninth century, in the Bodleian Library at Oxford, containing the first twenty-four dialogues, according to the arrangement of Thrasyllus, which is followed in Hermann's edition. This Ms. was found in 1801 by Edw. Daniel Clarke in the monastery on the island of Patmos. It is written on parchment in beautiful characters, and bears a subscription dated 895 A.D. Clarke gave it to Porson, who bequeathed it to the Bodleian.

A. Parisinus (1807), of the ninth century, in the National Library at Paris, containing the last fourteen dialogues and the letters. Among the inferior Mss. the most valuable are the Tübingensis of the twelfth century, containing seven dialogues, and the Venetus D (π 185) of the same age, containing eighteen.

2d Class. — T. Venetus, of the twelfth century (or earlier, S), in the Library of St. Mark's at Venice, containing the first thirty-one dialogues (through the Timaeus). No Greek author possesses such ancient and reliable Mss. as these three, A B T. The first class has generally been preferred by the editors, but the Phaedo papyrus recently published in the Flinders Petrie collection has strengthened the authority of the second class, so that some scholars regard the two classes as of equal value. A summary of the literature on the subject and a description of all the Mss. is given by M. Wohlrab, *Jahrb. Supp.* XV. 643-722; v. also Jowett & Campbell, *Rep.* II. 70 ff.

B. PRINCIPAL EDITIONS OF THE PLATONIC DIALOGUES.

Editio princeps. Aldus Manutius. Venice, 1513.

H. Estienne. 3 vols. Paris, 1578. This scholar is generally known by his Latin name, Stephanus, and the dialogues are usually cited according to his pages, subdivided A B C D E. The introductions and notes were by Serranus.

I. Bekker. 8 vols. 1816–1818. The first edition based upon a collation of the Mss.

G. Stallbaum. 10 vols. Gotha and Leipzig, 1827–1877. The only annotated edition of all the dialogues.

M. Schanz. Leipzig, 1875–. The latest critical edition, not yet complete.

C. F. Hermann. 6 vols. Leipzig, 1856–1858. Revised by M. Wohlrab, 1887. The Teubner text edition.

C. PRINCIPAL WORKS TREATING OF PLATO AND THE DIALOGUES.

F. Ast. *Lexicon Platonicum*. Leipzig, 1855.

Ch. Benard. *Platon. Sa Philosophie*. 1892.

G. Grote. *Plato and the Other Companions of Sokrates*. London, 1865.

B. Jowett. *The Dialogues of Plato translated into English*.³ 5 vols. London, 1892.

W. Pater. *Plato and Platonism*. London, 1893.

F. Steinhart. *Platons Leben* (Leipzig, 1873), and introductions to the German translation of H. Müller, 1850–1873.

H. von Stein. *Geschichte des Platonismus*. Gotha, 1862–1875.

F. Susemihl. *Die genetische Entwicklung der Platonischen Philosophie*. Leipzig, 1855.

G. Teichmüller. *Litterarische Fehden im IV^{ten} Jahrhundert vor Christo*. 1881–1884.

G. van Prinsterer. *Prosopographia Platonica*. Leyden, 1823.

* * * Monographs by Bonitz, Cobet, Goldbacher, Hirschig, Madvig, Schanz, Vermehren, Wolke, and Zingerle for textual criticism, and Becker, Bertram, Bonitz, Hausenblas, Hermann, Knauer, Nusser, Ohse, and Spielmann for exegesis, have also been consulted, as well as Schmelzer's edition of the *Charmides* and *Lysis*, and Bertram's, Gitlbauer's, Král's, Jahn's, Schmelzer's, and Tatham's editions of the *Laches*.

II. NOTES ON THE TEXT.

S indicates the reading of Schanz. His edition contains a fuller critical apparatus, and is followed in the construction of this text unless otherwise stated. Other editors are similarly cited by abbreviation; v. preceding page.

b is the second hand which has corrected B.

γρ. b shows that the reading was added to the margin of B by the second hand, with the admonition γρ.(ἀφ'ε) prefixed.

Bad. Badham.

H. Heindorf.

H. H. Hoenebeek Hissink, *Animadv.* 17-22.

M. Madvig, *Advers.* I. 403-406.

Schl. Schleiermacher.

Words that evidently had no place in the text have been omitted altogether, but when there seemed to be some doubt, they have been bracketed. Words not found in B or T are marked by stars, as in Schanz. "Cod." indicates an inferior Ms., "ed." the majority of the editors.

CHARMIDES.

1. 1. Ποτειδαίας S: ποτιδαίας B T. Ποτειδαία is the only form found on inscriptions. Meisth. 41.

2. ἄσμενος S: ἀσμένως B, ἀσμένως T, ἄσμενος Hirschig. The rough breathing with this word is found again in B in 68. 24, Gorg. 486 D, and often in A. Cf. ἀνδάνω. For the nominative, cf. Crit. 106 A, etc.

3. συνήθεις: ξινήθεις B T S. The Mss. are very inconsistent in their use of σύν and ξύν. We find ξυν- in 3. 20, 4. 12, etc., συν- in 2. 30, 6. 6, etc., in fact, both forms in the same line in 25. 9. Cf. 13. 28, 30. In the inscriptions (Meisth. 181) ξύν is the rule till 410, after that time σύν is preferred, while after 403 ξύν is used only in legal phrases. Whenever our dialogues were written, their date is certainly later than 403. Moreover, the fragment of the Phaedo recently published in the "Flinders Petrie Papyri" has only σύν, and Mommsen (p. 748) doubts that Plato ever used the older form. Since the testimony of what is decidedly our oldest Platonic manuscript (300 B.C.?) agrees with the evidence of contemporary documents in stone, it seems necessary to write σύν throughout the dialogues. (N.B.—This is done by Král in his edition of the Laches.)

4. Βασίλης B: βασιλικῆς T b S, βασιλείας Urlichs (1857). βασιλικῆς was explained as the Stoa Basileios, but this was not a ἱερόν, and was never called βασιλική. The reading of B was not fully understood until 1884-1885, when an inscription was found at Athens, containing a reference to the ἱερόν τοῦ Κόδρον καὶ Νηλέως καὶ τῆς βασιλῆς, also called τέμενος τοῦ Νηλέως καὶ βασιλῆς (*Am. Jour. Arch.* III. 45). As this is clearly the ἱερόν to which Socrates refers, the reading of B presents no difficulty.

2. 8. Ἔστιν δὲ B: ἔστι δὲ T. In the Mss. and in the inscriptions before 336 B.C., the movable ν is often found before consonants as well as before vowels. Kroschel (*Jahrb.* 123. 553) thinks that B uses ν to excess, and that half of the cases should be rejected, but Schanz defends B.

9. ὑόν S: υῖόν B T. Not only is ὑόν more common in inscriptions

(Meisth. 48), but in A we almost always find ὑόν, which shows that ὄν was written by the first hand.

24. ἄλλοσ' ἔβλεπεν cod. : ἄλλος ἔβλεπεν B, ἄλλοσέβλεπεν T.

3. 6. ἔμαντῶ van Prinsterer: ἔαντῶ B T S. Charmides is too modest to call himself temperate (7. 2), and it is wholly unlikely that he valued highly his poetic skill, nor would Critias, in praising him, imply that he was conceited.

12. καλῶμεν cod. H : καλοῦμεν B T.

30. ἐν ἔμαντοῦ T : ἐπ' ἔμαντοῦ B. ἐν ἔμαντοῦ means "in my own," "in my senses," while ἐπ' ἔμαντοῦ would mean "by myself," "alone" (cf. 4. 22 ἐφ' ἔαντῆς), which does not suit the context.

33. μοῖραν αἰρεῖσθαι κρεῶν T : ἀθανατώσῃ θεία μοῖρα κτλ. B : ἐν θανατοέσῃ θεῆ μοῖραν κτλ. Sauppe: θανάτου σ' ἢ θεῆ μοῖραν αἰρεῖσθαι χρεῶν Hermann, ἀδαμάτῳ σθένει μοῖραν G. Hermann. εὐλαβεῦ δὲ μὴ κατέναντα λέοντος νεβρὸς ἐλθῶν μοῖραν κτλ. Bergk,⁴ who thinks that the unintelligible words in B are derived from a gloss, μὴ θανατώσῃ ἢ θεῆ.

4. 20. ἀναγκαῖον * ἄν * εἴη. ἄν was inserted by M, since an *orat. obl.* optative would not appear after a primary tense. ἄν is often lost after the endings -αν, -ον. Cf. 7. 9, 18. 2, also 67. 3.

34. ἰατροὶ οἱ Ἑλληγες B T : οἱ Ἑλληγες ἰατροί Stobaeus *flor.* 101. 23, οἱ ἰατροὶ οἱ Ἑλληγες H. The Mss. reading can only mean "physicians, *i.e.* the Greeks," and Cobet, feeling this to be awkward, struck out ἰατροί. The real contrast is with Zalmoxis, not with θεός.

5. 18. πείσει cod., H : πείσῃ B T. The Canon Dawesianus, laid down by the English critic Dawes, holds that correct writers use the fut. indic. or 2d aor. subj., but never the 1st aor., after ὅπως, and exceptions to this rule are very few. In fact, there is only one place in Plato (Euthyd. 296 A) where the indicative may not be read. Cf. 58. 6, 63. 22. Goodwin (G M T. 283) would explain πείσῃ as due to the analogy of μὴ πείσῃς, but this seems needless. Cf. A. J. P. VI. 71.

21. After χωρὶς ἑκατέρου B T have σωφροσύνης καὶ ὑγείας, but cod. Laurentianus (85. 6) and H omit these words. We cannot say ἰατρὸς ὑγείας, and ἑκατέρου must accordingly refer to ψυχῆς καὶ σώματος.

24. ὁμώμοκα T γρ. b : ὁμοσα B. The perfect is used because he is still bound by the oath, just as οἱ δικασταὶ ὁμωμοκότες κἀθῆνται (Cobet).

6. 1. πλείστοις δοκεῖ σωφρονέστατος M : πλείστων δοκεῖ πολυφρονέστατος B, πάνυ πολὺν | δοκεῖ σωφρονέστατος T, πλείστον δοκεῖ σωφρονέστατος Herm. The tragedians sometimes join πλείστον with a superlative, but in prose it is very rare, if not unknown.

6. ποῖαι δύο οἰκίαι συνελθοῦσαι Aldine ed. : ποῖαι δυοῖν οἰκίαι συνελθοῦσαι

T, καὶ νῦν for συν B, ποίαιν δυοῖν οἰκίαιν συνελθούσαιν Herm. Plato uses the dual in his youthful works freely and naturally, like Aristophanes. In his later dialogues it gradually passes away, but is revived in the Laws to give antique color.

13. τῆπείρω S: τῆ πειρῶ B, τῆ ἡπείρω T. Schanz thinks (Prol. Symp.) that the scribes often omit cases of crasis, so he restores it whenever B or T give warrant.

7. 28. κάλλιον ἔστιν S: κάλλιστον B T. Cf. E, where κάλλιον is used twice. Stallbaum defends κάλλιστον as meaning, "Is quickness best, or is slowness best?"

ὄμοια B T and all previous editors: ὁμοῖα S. Blass in his new edition of Kühner's Grammar (I. 326. 7) holds that ὁμοῖος belongs to the older Attic of Thucydides and the tragedians, but that all other classic authors wrote ὁμοιος, and cites Ael. Dionys. ap. Eustath. II. p. 206, who says ὁμοῖα — τῶν παλαιῶν Ἀττικῶν, adding that most people write γέλοιον, etc. (The κοινή used γελοῖον, ὁμοῖον.) The followers of Schanz quote Herodian, 137. 16 L, who assigns ὄμοια to οἱ μεταγενέστεροι τῶν Ἀττικῶν, and recommends ὁμοῖον, the form used also in the κοινή. Again, the Schol. ad Dionys. 173. 16, after noting that Homer has ὁμοῖος, remarks οἱ δὲ Ἀττικοὶ ὄμοια λέγουσι. Cf. Anal. Oxon. II. 54. 3, Eust. 531. 35, 369. 18. The question seems to be whether Plato was considered παλαιός or μεταγενέστερος, and since Blass with all the other editors takes the latter view and Schanz stands alone, it seems the safest course to follow the Mss., especially since Schneider (ad Rep. p. 14) has noticed that they are as constant in writing ὄμοια as they are in accenting γέλοια in many places. ὄμοιος appears in the texts of all the contemporary orators, and Wohlrab prints ὄμοιος in his revision of the Teubner Plato (1887-).

8. 17. ἡσυχιώτατος Cobet: ἡσυχώτατος B T.

30. καλλίους B T: κάλλει Schaefer. The latter reading would construe οὔσαι with ἐλάττους alone, and is easier, but not necessary.

9. 12. After Ἄρ' οὖν ἂν εἶη S supposes a lacuna, which he would fill with κακὸν, ὃ μὴ κακοὺς καί. Schneider reads εἶη μὴ ἀγαθὸν, ὃ ἀγαθοὺς ἀπεργάζεται.

21. δὴ οὐδὲν μᾶλλον ἀγαθὸν ἢ κακὸν S: μὴ οὐδὲν μᾶλλον ἀγαθὸν ἢ καὶ κακὸν B T, μηδὲν μᾶλλον Stephanus, οὐδὲν μᾶλλον Ast.

26. ἂν εἶη B T: εἶη S. It suits Charmides' nature to keep the more modest potential optative. Cf. 10. 22, and often in definitions. Ὅτι may introduce a direct quotation as well as *orat. obl.*; v. Note 7. 3.

11. 18. ἃ νυνδὴ ἡρώτων B T: ὃ H; v. Comm.

13. 10. εἰς τοῦτο ἀναγκαῖον εἶναι συμβαίνειν. H omits εἰς.

11. τότε μή S : ὅτι μή B T, τι μή M, ὅτι δή Bekker, ὅτι οὖν μή Cobet. ὅτι μή is possible, for the infinitive is found (though rarely) in dependent clauses introduced by ὅτι (Leg. 892 E) and ὡς (Phaedo 108 E). R. 279. This is due to a conflation of two constructions, ὅτι with the indicative and the simple infinitive. μή οὖ would then be explained as the independent form (cf. 61. 9, G. 1351) thrown into *orat. obl.*, though the perfect tense is very unusual. The Mss. reading involves such a combination of rarities that it is safer to discard it.

13. 25. καὶ ἐγὼ B T : καὶ ἐγὼ ὁμολογῶ Heusde, but v. Note 12. 23.

27. ἐγγύη and ἄτη T : ἐγγύα and ἄτα t.

34. νῦν δ' ἐθέλω T : δὲ θέλω B. θέλω is the older form, surviving in Attic prose mainly in consecrated phrases, such as ἄν θεὸς θέλη, our "D. V." Cf. 54. 34. The orators also use it to avoid hiatus after words ending with a vowel. The inscriptions have ἐθέλω almost exclusively (Meisth. 142).

14. 5. ὁμολογήσοντός σοι Heusde. : ὁμολογήσαντός σου B T ; ὁμολογήσαντος ἧ οὖ Schl.

23. ἀλλήλαις H : ἄλλαις B T. Stallbaum defends ἄλλαις, but this could only mean "some like some, others like others," which is hardly consistent with Socrates' intention.

15. 2. κουφοτέρου σταθμοῦ ἐστίν H : ἐστίν στατική B T, ἐστίν ἐπιστήμη H H.

24. σκόπει H : σκόπειν T ; σκοπεῖν B. The use of the infinitive to convey a direct command is poetic, and, more particularly, Homeric (H. 957, G. 1536, G M T. 784). In Plato it is mainly, if not wholly, confined to φάναι, "Suppose that" (Rep. 473 A, etc.). Cf. A. J. P. XIV. 124.

16. 7. οἶδε καὶ ὅτι are added by cod. E.

17. 29. οὐδὲν μὴ Stallbaum ; οὐδὲν ἄν μὴ B·T.

18. 2. πάντα δὴ S : πάντα αὖ B T.

5. After πέφυκεν ἔχειν the Mss. have πλὴν ἐπιστήμης, which Schl. omitted. ἐν τούτοις ἐστὶν ἐπιστήμη B T : ἡ ἐπιστήμη H. The point, however, is not that the science which we call temperance is included, but science, which, as it happens, has been identified with temperance.

16. After ὅτι δυνατόν the Mss. have ἀποδειξάί σε, which H omits. The discussion is not about the demonstration, but the thing itself.

21. After ἀποροῦντος Badham omits ἀναγκασθῆναι read by the Mss. If the word were allowed to stand, it could mean "tortured" (cf. Xen. Hiero 9. 2), but it interrupts the contrast between ὑπ' ἐμοῦ ἀποροῦντος and αὐτὸς ἀλῶναι ὑπὸ ἀπορίας. It is not a question of compulsion, but of sympathy (Cobet).

19. 7. τὸ αὐτὸ — εἰδέναι B T : ἃ οἶδεν — εἰδέναι H H omits. Since

Socrates accepts *ὅτι οἶδε καὶ ὅτι μὴ οἶδεν*, but rejects *ἃ οἶδε καὶ ἃ μὴ οἶδεν*, we should expect something like *τῷ εἰδέναι ὅτι οἶδε κτλ.* after *τὸ αὐτό*. Schl. accordingly writes *τὸ αὐτὸ τῷ ὅτι τις οἶδεν εἰδέναι καὶ ἃ τις οἶδεν ἢ μὴ οἶδεν εἰδέναι*. But this involves too many changes, and it is safer to let it alone. H inserts *τὸ* after *τὸ αὐτό*.

20. 11. *δεῖν δὲ Herm.*: *δεῖ δὴ B, εἰ δὲ δεῖ H*.

23. *οὔτε γε Naegelsbach*: *οὔδέ γε B T*; *οὔδέ γε Stallbaum*, who cites Rep. 398 A *οὐ*—*οὔδέ* to support *οὐ*—*οὔτε* here. *οὐ*—*οὔτε*, however, seems to be confined to the poets, though we find *οὔτε*—*τε* often, as 18. 23–24.

22. 2. *ἄρα τι b*: *ἄρτι B T*. Phrynichus § 12 (Ruth. 70) tells us that *ἄρτι* is not construed with the future in the classical period.

12. *ἄτοπ' ἄττ' Bad.*: *ἄτοπαγ' B T*; *ἄτοπά τ' Bekker*.

26. *ἄλλο ἂν ἡμῖν τι συμβαίνοι *ἦ.** Where *ἄλλο* and *τι* are separated in this way, they lose their stereotyped phraseological character, and need *ἦ* to justify their existence; v. Note 16. 11.

23. 15. *ζῶντα Schl.*: *ζώντων B T*. *σὺ δοκεῖς Bekker*, *εὖ δοκεῖ B T*, *αὖ δοκεῖς Schl.*

21. *φῶμεν S*: *θῶμεν B T*. Both are used by Plato elsewhere. Cf. App. 75. 13.

24. 10. *ἄλλο τι ἂν εἴη M*: *εἴη ἢ ὠφελίμη B*, *εἴη ὠφελίμη T*, *εἴη ἢ ὠφελίμη Schl.*

14. *Ἡ καὶν S*: *ἦ καὶ B T*. *ἂν* could be supplied mentally from the preceding sentence. Cf. App. 60. 14; v. examples in R. 67.

29. *εὔρεῖν γρ. T*: *ἔχειν B T*. *τῷ λόγῳ S*: *ἐν τῷ λόγῳ B T*.

25. 23. *ᾄσπερ T*: *ὄσ ᾄσπερ B*.

31. *δρᾶ τοῦτο M*: *δρᾶς τοῦτο B T*, *εἰ δρᾶς τοῦτο cod.*, Herm. omits.

LACHES.

27. 16. *δὴ B T*: *ἦδη Bad.*

18–19. The words between the stars were supplied by S from 37. 16.

28. 11. *τούσδε B*: *τοῖσδε T*. *αἰσχύνομαι* w. dat. means “ashamed of,” w. acc. “ashamed before a person.” The latter is evidently the meaning here.

20. *τῷ νέῳ B T*: *τῷ νεώ Bad.* If the Ms. reading is kept, the article is generic, but Plato's fondness for the dual (v. App. 6. 6) lends some plausibility to the conjecture. Cf. 33. 27 *τῷδε T*: *τῷδε B*.

29. 4. *ὀλιγώρως S*: *ὀλιγωρεῖσθαι B T ed.*, *ὀλιγώρως ἔσθαι Gtlb.*

30. *μέμνησθε Bekker*: *ἐμέμνησθε B T Cron*, *ἐπιμέμνησθε Bad*. Gtlb. omits.

30. 5. *ἡμῶν ἢ B T ed.*: *ἦ S*, since *ἡμῶν* is *extra versum* T. The emphatic *ἡμῶν* is very appropriate to Laches' admiration.

10. εἰνουστάτοις B T ed.: εἰνούστατόν S.

11. σε cod. Bekker: γε B T K, Gtlb. omits.

31. 5. τινά Bad.: τι B T J St., που K. οὗ τᾶν Herm.: ὅτ' ἂν B, οὗτ' ἂν T, οὗτ' ἄρ' Bad., Gtlb. omits.

21. οὖ—φαίνεσθαι M.: Gtlb. omits, ἄνδρα εὐσχημονέστατον cod., Bad. S suggests that δι' οὖ be read, since ΔΙ might readily fall out after ΑΙ, and διὰ τὴν εὐσχημοσύνην be omitted.

32. 4. ἑλελήθειν S: λέληθεν B T ed.

10. ἐπιδείκνυσιν B T ed.: ἐπιδείκνυτ' S. It is true that the active of this verb is rare (but cf. Hipp. I. 286 B, Xen. Sym. 3. 3), yet the elision of αι is also unusual (cf. 65. 8 ψεύδεθ'), and it seems safe to let the Ms. reading stand.

14. οἱ κἄν T: οὐκ ἂν B.

33. 3. ἐφίει B T: ἤφίει cod., ed., κατηφίει cod. E, St., "He yielded gradually" (though still resisting), whereas ἤφίει (ἀφίημι) would mean "he let go gradually," as ἀφίεται, l. 6. ἐφίει is more forcible and graphic. Cf. Prot. 338 A.

9. ἐκείνο cod., S: ἐκείνω B T. While the interchange of αὐτὸς and ἐκείνος in Plato (as Prot. 310 D, etc.) makes ἐκείνω possible (R. 49), the demonstrative of derision (R. 318) is rather more effective with the comical weapon.

11. οὕτω σμκράς ed.: οὕτως μικράς S K. σμκρός is the more usual form in Attic, especially after a vowel.

17. ἴσχειν B T ed.: ἴσχοι S; v. Comm.

25. ὥσπερ ἔτι St.: ὥσπερ ἐπὶ B T, ὥσπερὶ Gtlb. K, ὥσπερ τοῦ ἐπιδιακρινούντος J.

34. 26. τούτου ζητοῦμεν Jacobs, ed.: τούτου οὗ ζητοῦμεν B T Cron, τούτου οὗ ζητοῦμεν Gtlb.

35. 15. σκοποῦμεν ὃ Cron K: σκοπούμενοι B T J St. Cf. R. 262.

20. ὅστις S: εἴ τις B T ed.

36. 3. καὶ ἐπιδεῖξαι B T ed.: ἐπιδεῖξαι Philol. Anz. 1873, 670, S.

34. γεγονότε B: γεγόνατε T.

37. 4. ἡμετέροις S Cron: νίεσι B T ed. K suggests the omission of τε—παισί.

32. ἡ λόγῳ καὶ Schl. J: ἡ λόγῳ, ὥσπερ γένοι, καὶ B T S, ἡ λόγῳ, ὥσπερ δίνῃ, καὶ Jacobs, ἡ λόγῳ, ὥσπερ ἔρκει, καὶ St., ἡ λόγῳ τῷ ("in some way"), ὥσπερ γένοι, καὶ Keck, ἡ γένοι καὶ Cholava (cf. Apol. 30 A), ἡ καὶ Cron K.

38. 11. αὐτὸ cod., ed.: αὐτῷ B T Keck, αὐτῷ αὐτὸ Orelli.

28. ἡρμοσμένος εὖ Orelli: ἡρμοσμένος οὖ B T, S Bad. Gtlb. omit, ἡρμοσμένος ed.

39. 25. *εάν γε* S : *εάν δέ* B T ed., *εάν* cod., Ast K. *εάν δέ* might be defended by assuming an anacoluth or a desire for emphasis, but *γε* is simpler.

40. 5. *ἄριστ' ἂν* B T J Cron : *ἄριστα* cod. E, St. S K.

19. *ταῖς ψυχαῖς* B T ed. : *τὰς ψυχὰς* cod., S K. Gtlb. omits.

42. 2. *Πλαταιαῖς* B T ed. : *Πύλαις* Wohlrab. Nothing of the sort appears in Herodotus' account of Plataea, but something very similar is found in his description of Thermopylae. Still, the same ruse may have been practised at both battles, or Plato himself may have blundered.

8. *ἄρτι* Ast, ed. : *αἴτιον* B T St., Jacobs omits.

44. 1. *ἐκτίσεται* B : *κτίσεται* cod. Bad. The Ionic *ἐκτῆμαι* is used by Plato fully a dozen times, though almost unknown in Attic.

47. 24. *εἰπεῖν οἶον* Bad. K omit : *εἰπεῖν οἶους τε* H H., *εἰπεῖν οἶόν τι* Stephanus.

48. 9. *προσῆκει* B ed. : *προσήκειν* T St. S.

18. *τούτου* S ed. : *τοῦτο* B T, *τούτων* Bekker, St. J.

49. 12. Eichler would omit *πάσα*, as *οὐ πάσα* implies that *some* pigs are wise, whereas the proverb is universal in its application. The proverb, however, is always quoted positively (*κἂν ὕς γνοίῃ*), and, if we take *οὐκ* with *κατὰ τὴν παροιμίαν*, we get good sense. *πάσα* merely emphasizes the application, and anticipates its humorous extension in *οὐδὲ τὴν Κρομμυωνίαν ὕν*.

30. *ἀγνοίας* 2d Basle ed., St. : *ἀνοίας* B T K Cron. *ἄγνοιαν γρ. τ :* *ἀνοιαν* B T K Cron. Cf. Phil. 38 A, where *ἐπιστήμη* and *ἄγνοια* are unmistakably contrasted, though the Mss. read *ἀνοίας*.

50. 13. *τοῦδε μὴ* Keck ed. : *οὐδὲ μὴ* B T, St., *οὐδαμῆ* Jacobs, *οὐδ' ἐμὲ* Gtlb.

51. 13. *καὶ σύ* S : *καὶ σὺ* (σοι b ed.) *δοκεῖ* B, *δοκεῖ καὶ σὺ* (σοι t) T.

52. 24. *ὄλην ἀνδρείαν* cod., ed. : *ὄλην ἂν ἀνδρείαν* B T, *ὄλην δὴ ἀνδρείαν* S.

53. 2. *καὶ τὰ μὴ* B T ed. : Bad. omits, Cron suggests *καὶ τὰ μὴ κακὰ καὶ τᾶγαθὰ*, Gtlb. K omit *καὶ τᾶγαθὰ*, Schenkl omits *καὶ*, and understands *τὰ μὴ καὶ τᾶγαθὰ* as in apposition with *δεινά* — *ᾧμην σε εὐρήσειν*, Bad. Gtlb. omit. J. A. Baumann puts a colon after *εὐρήσειν* and a comma after *ἀποκριναμένου*.

24. *πρὸς αὐτόν* B T ed. : *πρὸς σαυτόν* cod., S, *οὐδὲ πρὸς σαυτόν* Gtlb. K. *αὐτόν* refers, of course, to mankind in general. *σύ που* B T ed. : *σύ τι* S, *σὺ πολὺ* Gtlb.

LYSIS.

55. 7. πορεύει and πορεύομαι: omitted by Cobet. Cf. Phaedr. 227 A.

19. ἰδῆς Ficinus: εἰδῆς B T. αὐτοῦ S: αὐτόθι αὐτοῦ B T, αὐτόθι. Αὐτό Ast.

56. 6. πορευόμενος B T: omitted by S. Cf. Euthyph. 4 A πόρρω που ἦδη σοφίας ἐλαύνοντος and 64. 15, where πόρρω without πορευόμενος has just the opposite meaning, "far from"; here it is "far in."

58. 2. δοκεῖ cod., H: δοκοῖ B T.

19. εἰσὶ δὲ (for καὶ ἅμα) ὡς Ἑρμαῖα — οἱ παῖδες H puts after τυγχάνει a few lines below.

59. 30. *ἄν* ἄνθρωπος; v. App. 4. 20.

60. 8. τί μὴν S: τίνα μὴν B T.

14. πόθεν, ἣ δ' ὅς: ἐῶεν is an echo of ἐῶεν ἄν in the sentence preceding; v. App. 24. 14.

21. Ὅδε S: ὁ δὲ B T.

63. 22. ὄρα ὅπως B T: Cobet omits ὄρα; v. Note.

64. 10. After πολὺ πρότερον ἐταῦρον B T have μᾶλλον ἢ αὐτὸν Δαρεῖον, which S omits. Socrates would hardly care to have Darius, though he might desire his gold.

66. 14. σκοποῦντας Schl.: σκοποῦντα τά B T, σκοποῦντα H. Schmelzer defends σκοποῦντα on the ground that Socrates really does all the thinking, and Lysis is only a boy. But Socrates never loses his politeness, even with boys.

67. 3. ἀνόμοιον εἶη T: ἀνόμοιον ἄν εἶη B. σχολῆ γ' ἄν Bekker: σχολή γε B T. Stallbaum defends the simple optative by Ar. Eq. 1057, but there the ἄν is carried mentally from the preceding clause; v. App. 60. 14.

12. ἴδωμεν τί B T: ἴδωμεν εἴ τι H H.

13. ἔστιν B: ἔστι T; εἰς τί Schl.

15. ἔχειν B: ἔχει T; S omits.

24. Ὅ — ἀγαπή S: ὁ — ἀγαπή B T; ὁ — ἀγαπῶν Schl.

68. 32. τῷ φίλῳ Ficinus: τῷ φίλῳ φίλον B; τῷ φίλῳ φίλον T; τῷ φίλῳ φίλον t.

69. 7. οὕτως S: ἴσως B T.

18. δήπου S: ἄν που B T; v. Note 4. 20.

70. 1. ἔτι ἄν Salvinus and H: ἐστὶν ἀντὶ B T. ἀγαθοῦ cod.: ἀγαθοῦ οὐ B T.

6. ὁτιοῦν cod.: ὁτιοῦν τι B T.

71. 14. τοιούτοις H: τοιούτοις ψευδέσιν B T. εἶη B T: ἦ Stall.

27. κακὸν ὄν H: κακόν B T S. τοῦτο δέ B T: τοῦτο δέ ἐστίν Cornarius, τοῦτο δὲ κακόν Ast.

72. 11. ἡ ἀφικέσθαι S: καὶ ἀφικέσθαι B T, πρὶν καὶ ἀφικέσθαι *olim* Stall.

17. ὅταν τίς τι Stephanus: ὃ ἂν τις τί B T, ὃ ἂν τις H, εἰάν τις τι Bekker. If we retain ὃ, we must suppose a change in the antecedent clause (which follows), so that τοιοῦτος does not refer to the relative, but to πατήρ. Such cases occur in Plato; v. R. 286.

74. 21. ποίημα Κρόνω M: ποίημα μακρόν B T, ποίημα μάτην Ast.

75. 8. ἀποβαλεῖν T: ἀπολιπεῖν B.

13. φήσομεν S: θήσομεν B T. Cf. App. 23. 21.

25. οὐδέν B T: οὐδέν; Οὐδέν Ast.

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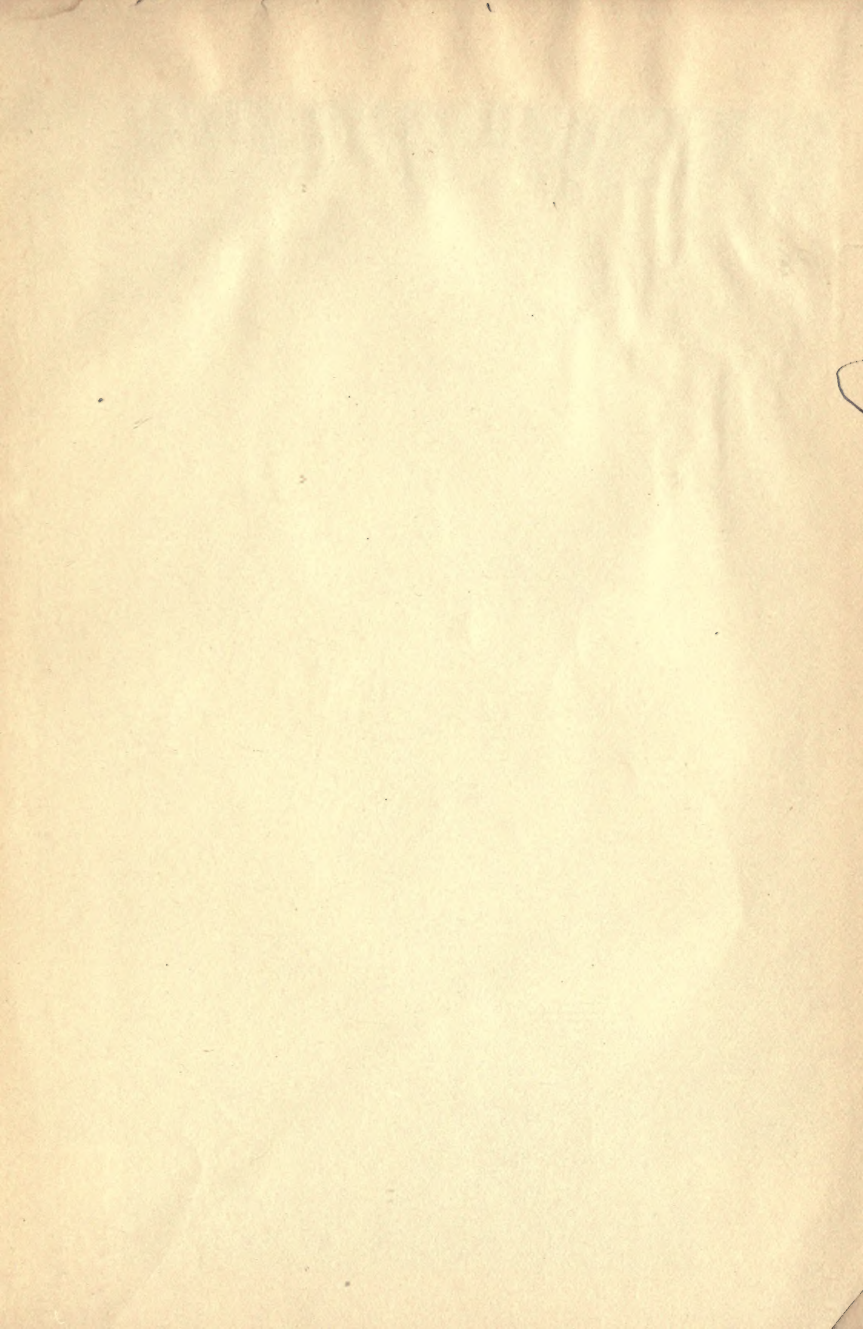
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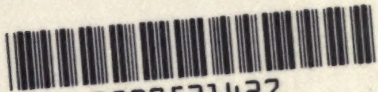
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